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THE  
CHURCH IN CLARENDON

BY THE  
VEN. W. H. NAYLOR  
ARCHDEACON OF CLARENDON



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The Ven. W. H. Naylor, M.A.  
(From his last photograph).

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HISTORY OF

# The Church in Clarendon

BY

THE VENERABLE

W. H. NAYLOR, M.A.,

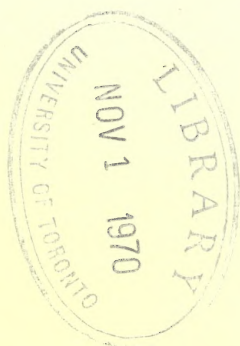
ARCHDEACON OF CLARENDON.

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With a Foreword by the  
Lord Bishop of Montreal, a  
Sketch of the Author's life  
by the Rev. Canon Smith,  
Rector of Hull, Que., and a  
Preface by the Editor, Rev.  
A. H. Moore, M.A.

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## Foreword.

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This book is not only the history of the settlement and progress of the Church in the District of Clarendon, it is the expression of the heart and life of a devoted saint of God, who gave the best years of his life for Christ and His Church in Clarendon, where, at his own request, his body lies in the midst of the people among whom his heart ever dwelt. During his latter years at Farnham the Archdeaconry of Bedford became vacant. As he was then living in that Archdeaconry, I asked him if he would accept it. He at once said, "Thank you very much, but I would prefer to remain Archdeacon of Clarendon, it is the only official tie I have now with the people there, and I would not like to sever it." So he remained Archdeacon of Clarendon to the end of his life; his annual visit there was one of his great joys.

When I became bishop I instinctively placed absolute confidence in him, and confidentially consulted him about diocesan matters; his sympathy and friendship were of the greatest help to me. What I found, others had found. He was the trusted friend of clergy and people; being the soul of honour every confidence was sacredly kept. He literally gave himself for the people committed to his charge; in quiet dignity, in manly humility, he joyed and suffered among them and for them.

To catch the spirit of this history one must know the man who writes it, and whose ministry of over thirty years is herein set forth. Knowing the man the incidents recorded

by him will be illuminated with life. As the reader follows the progress of the Church, the new buildings erected, the increasing number of communicants, the new parishes from time to time set apart from the mother church, he will remember the builder, whose life is seen in these great results, though the life is characteristically hidden in the work. He was a wise builder, his work remains, and his name will be honoured as long as the Church exists in Clarendon.

It is important to have this historic record. What Archdeacon Naylor has done for Clarendon, I hope others will do for other parts of the diocese, that thus material may be accumulated for the Canadian Church Historian who will one day appear on the horizon.

JOHN MONTREAL.

SKETCH OF THE LIFE OF THE

**Late Ven. Archdeacon Naylor, M.A.**

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As an old friend and associate of the late Ven. Archdeacon Naylor, I have been invited to write a short sketch of his life as an introduction to his history of the Parish of Clarendon.

The late Archdeacon was born on the fifth of May, 1846, at Noyan, in the Province of Quebec, his parents being Henry Naylor and Elizabeth Vaughan. His mother, though dying when he was about twelve years of age, seems to have had a great influence in the formation of his character and his decision to enter the sacred ministry. Even at the early age above mentioned, his mind was apparently made up with this aim in view, as the goal of his future life and vocation. He attended the school at Clarenceville, about four and a half miles from his home, and at some seasons walked both morning and evening, doing also those odd jobs in connection with the house, which in the country are so necessary for comfort and existence. He thus early manifested that energy and unselfishness so evident in his later life.

He graduated at McGill with first rank in honours in philosophy (taking the Prince of Wales gold medal) in 1872. In the same year he was married to Miss Janet Struthers, who afterwards proved such a valuable helpmeet in his work. For a short time he was engaged in teaching as master of the school at Philipsburg.



In 1873 he was ordained deacon by Bishop Oxenden, and appointed to the Parish of St. Armand West, Philipsburg being his headquarters. He was priested in 1874.

He left his first parish to go to Clarendon in 1876, was appointed Rural Dean by Bishop Bond on the death of the Rev. George Robinson, and made Archdeacon in 1894.

After a long ministry of thirty-one years, finding the work too great on account of failing health, on the advice of Bishop Carmichael, he resigned his old parish with feelings of deep regret, and accepted the Parish of Farnham in 1907. His work at Farnham was still characterized by the same spirit of zeal, and he continued there until superannuated in 1917. After superannuation his health kept declining, though as Archdeacon he still sustained his interest in the work and welfare of the Deanery of Clarendon.

On Thursday, June the 6th, 1918, he passed to the rest and peace of Paradise, being one of the oldest and most dearly beloved of the clergy in the Diocese of Montreal. The funeral was held at St. Paul's Church, Philipsburg, on June the 7th, the Lord Bishop of Montreal, with the Rector and other clergy, being present and taking part in the service. The interment was made at Shawville on Sunday, the 9th. It was the Archdeacon's wish to have his last resting place in the old parish in which he had spent most of the years of his ministry and the best years of his life and service.

When I first met the Archdeacon, he had lately arrived in Shawville from Philipsburg. The land surrounding the parsonage was then comparatively devoid of trees, the bare walls of the new church which had been commenced by Rural Dean Robinson, with only the rafters on the roof, looked almost grim, and was suggestive of a work before the young parish priest that meant a building up. When many years after I was privileged to pay my last tribute of respect and love to his memory in committing his body to the ground in the cemetery fronting the church, in the hope of a glorious

resurrection, I thought of all that had passed between. It was on his arrival from Philipsburg that I first saw him; it was from the same place he came to be buried, and in the Shawville Rectory I last gazed on his face. It is finished, the end of a faithful loving ministry, and I thought of all that had been accomplished since his first coming. The old parsonage had been rebuilt and the trees, planted in the grounds by the Archdeacon, had grown to large proportions; the church had been finished, beautifully decorated and furnished, with all appointments befitting the House of God; and one was reminded of the touch of a loving hand, of the last presence of the once faithful priest. Then there on the outskirts of the parish were the chaste little churches of Parkman and Radford, also monuments to the zeal and energy of the late pastor.

The parish church is crowded to the doors, and people from miles round, old parishioners and friends, have come to show their love and last tokens of respect. They all testified to the faithful service of the departed, and to the fact that he was not only a great Church builder, but that his chief work had been that of preparing and shaping the spiritual stones of God's Holy Temple.

In season and out of season, upholding the services of the Church, visiting the sick, giving wise counsel to his flock, the Archdeacon never wearied. He was not only a true pastor and preacher, but also a teacher. He laid foundations for the future, which his successors have built upon. He was as a voice, always sinking self in his message, and seeking the glory of God and the good of the Church, modest, quiet, unobtrusive in his work, not seeking the praise of men. One might speak of the fervent missionary spirit that never seem to burn out, as a strong characteristic of the author of the book. In attending missionary meetings, in taking long missionary journeys through all parts of our large Deanery, in year after year accompanying the Bishop on his visitations;

in planning church buildings, in selecting sites, he has done inestimable work for the diocese. Then in conducting archdeaconry meetings his wise words of fatherly counsel to the younger clergy have been as seed which has taken root in many a heart.

In my remembrance of the Archdeacon, I am reminded of many characteristics. He was a man of high principle, never bending to mere expediency. Right was right, and wrong was wrong; yet he was ever courteous and gentle, never self assertive in his reproof. He was a loyal churchman, and always maintained his church principles, and the faith once delivered to the saints. He was unwavering in his allegiance to the Anglican Branch of the Catholic Church, and the doctrines of the Prayer Book as founded upon Holy Writ. He was a deep student and lover of books, his library lined with bookshelves, filled with theological books both new and old, showed his studious character. In his busy life, where in the county he had so much driving and so many domestic cares, he still made time for study, and keeping in touch with the trend of modern thought and events. He had a singularly devout nature and was a man of prayer. Not only was he one who knew how to take care of his own parish, but as a husband and father was an example to the flock. He has given two sons to the priesthood, whose ministry has proved to be of great service to the Church in this diocese. A loving husband and father, a faithful parish priest, a true missionary has passed away in the death of the Archdeacon of Clarendon.

On the morning of his burial, when leading one of his old friends, a resident of Shawville, into the room where his body was resting, as that friend was gazing in sorrow on the calm peaceful features of the departed, I heard him utter this short sentence—"He was a man". A beautiful tribute, a grand eulogy. To be a true man and all it means, is to enter into the life of the Incarnate Son, and bear the stamp of the



image of God. When, on the day of the funeral, in a short address from the old pulpit, so often occupied by my old friend and brother priest, looking down to the end of the church I was reminded of a singular coincidence.

On that day exactly one year before our beloved Archdeacon was sitting near me at a Deanery meeting; we were holding a discussion on the mysteries of the life beyond the Veil, and the state of the holy dead. The church door was open, and the sun shining through; we could see the white memorial stones in God's acre across the road. Little did we realize that one year from that very day, he who was speaking would know for himself all those mysteries, about which we in the Church militant know so little, and only see as through a glass darkly.

The service is over, and we cross the road, and there on that Sunday afternoon, we commit his body to its last resting place. The old, faithful, veteran soldier has fought his fight with the last enemy, and we leave the Shepherd, near the old church he loved so well, amidst his flock, resting in peace, awaiting, awaiting the joyful benediction—"Well done good and faithful servant, enter thou into the joy of thy Lord,"—and we depart with the thought, "Blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them". For many a long year, in the Parish of Clarendon and its Archdeaconry, "being dead, he will yet speak".

F. R. S.

St. James' Church Rectory, Hull.

October 1918.



## Preface

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The story of the circumstances which brought about the writing of this book is soon told. As editor of the *Montreal Churchman* I have to acknowledge the great and continuous help and encouragement which I received from the late beloved author of this History. He wrote a sketch of the history of the parish of Hull for the *Montreal Churchman* some years ago and told me he would like some day to write the story of the Church in Clarendon for the same magazine. I repeatedly urged him to undertake the task but as Rector of Farnham he could not find time to do it. On his superannuation I again approached him about it and on December 22nd, 1917, he wrote to me to say that he had made a beginning.

The first chapters were soon in my hands and I realized that the Author was writing more than a sketch, that space could not be found for his work in the magazine and that it would have to be published, if given to the public, as an individual work. On March 4th, 1918, Archdeacon Naylor wrote me, "I would like to have it take a permanent book form." Thenceforward our ambition grew. Again on March 21st he wrote, "I shall be most thankful if the 'Story' can be published in permanent form." On May 20th he sent me the final chapters and wrote,—"I need not say that I am glad I have been able to finish this piece of work. I have enjoyed doing it and I only hope there will be some means of giving it permanence in book form, and that it may be of some value, spiritual or otherwise, to the Church." Two days

later he went to Philipsburg and on June 6th he entered into the rest and peace of Paradise.

This book is the late Archdeacon's last service to the Church he loved so devotedly and served so faithfully. I have regarded the manuscript of this book as a sacred trust and I handle it with affectionate reverence. I have felt no small obligation to see the wishes of the author concerning the publishing of the book carried out; and its publication constitutes a fitting tribute and memorial to one who did so much for the Upper Ottawa district and the Church in the Diocese of Montreal. It has been necessary to make a few changes, mainly excisions of minor details, and to attempt a more consecutive narrative in places. Towards the close of the work signs of fatigue are seen and isolated extracts from diaries or journals are set down. I have left many of these as they stand.

It has been a privilege and a benediction to live for a time in the atmosphere of this story. Apart from its historical value and general interest this story commends itself to me as a beautiful narrative of pastoral life and work that every priest who ministers in rural parts and every ordinand can read with great profit.

I cannot conclude without acknowledging the assistance received from the Rev. H. A. Naylor, M.A., Rural Dean of St. Lambert, both in advice given and in procuring photographs for the illustrations. Should there be any profits from the sale of this memorial edition they will be used to commemorate and continue the work of the revered author of this book.

A. H. M.

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“The clergyman is as always a clergyman as a gentleman ought always to be a gentleman; that is a very external way of putting it, but it is the very translation into prose of the high poetry of the true life of God’s servant. As they are men, with the desires and appetites and needs of men, who have to think of the meat that perisheth and of the wants of today and tomorrow, like any other, their work need not be stated in extravagant terms, as if their ordinary life were to be a counsel of perfection. But in all their needs, and in all their pleasures, and in all possible diversities of their labours, the work of their life is the same and one; not to be set aside for any other, not to be forgotten, not to be contented with, not to be wearied of, not to be forsaken, not to be despaired of: “He that loveth father or mother more than Me is not worthy of Me.” The cross that is once taken up can never be laid down.”

(The Rt. Rev. William Stubbs, D.D. Late Bishop of Oxford. Ordination Addresses. Page 219.)





St. Paul's Church, Shawville.

# Clarendon on the Upper Ottawa.

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## I.

### My First View of Shawville.

“That is Shawville!”

It was a few minutes before noon on the first day of July, 1876. Two Clergymen were making their journey from Aylmer. One was the Rev. Geo. C. Robinson, the much loved Rural Dean of St. Andrews, the other was the writer of this book. We had ascended the eastern side of Knox's Hill, and reached the top, when my companion, pointing westward, said, “That is Shawville!”

Shawville, Clarendon, Clarendon Center! I had heard much about them in the last few days. I had spent the previous day at Aylmer, and had heard about Shawville and its people. The Bishop had talked to me about Clarendon the previous week. I had just now driven with the Rural Dean for forty miles, and his conversation was all about Clarendon. I came to understand that “Clarendon” was the name of the Township and of the Parish; that the village had been known as “Clarendon Center”, but had recently been incorporated under the name of “Shawville”.

“That is Shawville!”

I have never forgotten the feeling of dismay which

followed my first look at Shawville. One house stood out quite clearly. It was Dr. Lyon's house. Beyond it I saw another, not quite so distinctly. It was Mr. James Shaw's house and store. Then I saw a few dwellings in the foreground. But I could not see that the street ran on beyond Mr. Shaw's for a full half mile and was fairly well lined with dwellings. What I did see was a background stretching away into the distance toward Adam Brownlee's Corners and filled apparently with a forest of great dead trees, mostly stark, straight and branchless. I learned later to call them "rampikes". I thought I had never seen anything quite so dreary, and it was that which filled me with dismay. The conviction was growing upon me that I and mine were going to have much to do with Shawville, and my mind recoiled whenever I thought of having to face that great forest of dead things. We drove on and entered the village. Mr. James Shaw was in his store, and the Rural Dean introduced me. We passed through and reached the churches. There was the English Church, a clapboarded building, in the midst of the graveyard, and just beyond it the Methodist Church. Opposite the English Church, across the street, stood what looked like a ruin, roofless, and windowless. I said, "Has there been a fire?" "No!" said the Rural Dean. "That is the new English Church. It has been standing in that condition for two years," and then I knew why I had been sent upon that journey. Something in me said "It is your work to get that Church completed."

We went on to the Parsonage. It was empty, and had been so for a month. Mr. Robinson found a chair and made me sit down. He sat on a box. "I have lived in this house," he said, "for nearly twelve years. We had much happiness and some deep sorrows. I cannot go up those stairs without remembering two dear children whom God took to himself." And then he went on to speak about the work of the parish. We had known each other for two days, and we seemed to



be old friends. We drove back through the village and went to Mr. James Hodgins' house at the flour mill. Mrs. James Hodgins gave me my first meal in Shawville. Mr. Robinson drove out to Thorne that afternoon and took the Rev. H. S. Fuller's services the following day, whilst I took the two services at Shawville.

That was my first acquaintance with Shawville and its people. It has long been my desire to make public some record of them—their Church activities, their interests, and their life—and I begin with an account of the original settlement of the Township, gathered more than twenty years ago from the conversation of some of the oldest persons then living.

## II.

**The First Settlers in Clarendon.**

For one, who, in this year of grace 1918, looks around upon the well-tilled farms and tidy homes, the network of telephone lines and other signs of material progress and prosperity in the Township of Clarendon and the village of Shawville, it is difficult to realize that less than one hundred years have elapsed since this country was an unbroken wilderness, covered with a forest of mighty pines, which as yet had never echoed with the blows of the lumberman's axe.

It was in or about the year 1823. Ottawa or Bytown was still a cedar swamp. The Township of Hull had been settled for twenty-five years. Mr. Philemon Wright had made his representations to Lord Dalhousie, St. James' Church, Hull, was nearing completion and the first Clergyman of the old Church of England was soon to begin his work in the mission. In that year the first settlers arrived in Clarendon. They were sturdy Irish Protestants. Amongst them were John Dale, Sr., John Dale, Jr., Geo. Paul, and Francis Armstrong. These were soon followed by Robert Hobbs, Robert McDowell, John Sparling and Thomas Hodgins, and then by others. Their number increased rapidly. Sixteen years after the first arrivals the Rev. S. S. Strong estimated that there were not less than a thousand members of the Church of England.

Upon landing on the north shore of the Ottawa River, at the front of the Township, the first work of these pioneers was to blaze a path through the forest to the spot on which Shawville now stands. Upon this path they travelled back and forth on foot, and carried in their goods upon their backs. The distance was about six miles. In 1843 this road remained little more than a bridle path, and Bishop Mountain,

making a visit to the Mission, found his way blocked by fallen trees which had been uprooted by a recent storm.

It was not till 1853 that wheeled vehicles of any kind appeared in the settlement, the first possessors of such a luxury being William Clark, Richard Richardson, John Dale and Samuel McDowell.

The lumber trade played an important part in the development of the country. The father of that trade in this Township is said to have been Thomas Durrell. The business did not assume its full proportions till about 1840. The pines must have been gigantic. It is related that it required twenty-two yoke of oxen to haul a mast or tree across what is now the Rectory ground. In 1876, when the writer arrived in Clarendon, a few of these ancient giants were still standing, evidence of the majesty in which they and their fellows had reigned for centuries.

For many years the only post-office within reach was kept by Lieutenant Prendergast at the front of the Township, and the mail arrived once in three months.

Early in the history of the settlement a flour mill was erected at Mr. Edmund Heath's and a second mill was built by Captain Radford where the Clarendon roller mills now stand.

Joseph Brownlee was the pioneer merchant of the Township. He was followed in his enterprize by James Hodgins, William Clarke, and James Shaw. Upon the foundations laid in that early day have been built up the well appointed establishments of John H. Shaw, the G. F. Hodgins Co., and W. A. Hodgins of the present day.

Means of communication with the outside world were very limited, a bridle path led to the river shore, and there the canoe gave access to the Upper Canadian settlements. In the summer time a steamer ran between Quyon and Aylmer. With the arrival of wheeled vehicles came a rapid making of roads. The Canada Central Railway reached Renfrew in

1872 and gave this country an outlet by way of Sand Point. The completion of the Quebec, Montreal, Ottawa and Occidental Railway to Aylmer, in the late seventies, gave a further advantage, and on the 13th of January, 1886, the first train of the Pontiac and Pacific Junction Railway reached Shawville, whereupon there were great rejoicings and a banquet. These North Shore lines of railway have been absorbed by the Canadian Pacific Railway, and their names changed to the "North Shore Line", and the "Waltham Branch".

This brief account of the first settlers and of their difficulties and conditions seemed necessary as an introduction to the history of the life and work of the Church in the Township.

## III.

**The First Missionaries.**

The first Clergyman of the Church of England to visit the settlement was the Rev. Amos Ansley, of Hull. There are records of four visits made by him:—the first three in the year 1827, February 28th, August 19th and 20th, and September 10th. Five years later, on the 12th of February, 1832, he made a fourth visit; on all these occasions he baptized children. In fact there would have been no record of the visits but for the Baptisms. In all probability he made other visits, but none are on record, so far as is known; nor are there any records that any Clergyman visited the settlement for the next seven years.

Meantime Methodist ministers, some of them with great self-denial, supplied religious services. Their diligence and alertness gave them a good advantage, while the delay of the Church in sending a resident missionary wrought a corresponding disadvantage. It may have been that no clergyman was available. Mr. Ansley left Hull shortly after his visit to Clarendon, in 1832. He was followed by the Rev. A. H. Buswell. Mr. Buswell's time must have been fully occupied, Hull was developing rapidly. The Rideau canal was commenced in 1828, and the City of Bytown was springing up like magic.

When the Rev. S. S. Strong succeeded Mr. Buswell, in October, 1837, some parts of Canada were convulsed by the Rebellion, but the Upper Ottawa country was beyond the range of the disturbance. The Hon. George Bryson, then a young man, was carrying on lumber operations on the Coulonge River and was so isolated from the outside world that he knew nothing of the disturbance until his workmen assured him that a war was taking place. When questioned



as to how they knew, they replied that they had seen armies fighting in the sky at night.

Mr. Strong had not been long at Hull and Bytown before he heard of Clarendon, and the 26th and 27th of February, 1839, found him visiting the settlement. He baptized nine children. What else he did we do not know. There are no records. He probably held services in the settlers' houses. He may have held meetings and taken steps to organize the scattered people into a congregation. We can only conjecture. But some such thing must have been done at this time, and under his leadership. The following year, 1840, saw a church in course of building. The balance sheet of this work remains amongst the papers belonging to the parish and implies a considerable degree of organization. The contractors were George Hodgins and Thomas Wilson. The following names are on record as promoters and subscribers to the work:—Wm. Hodgins, Thos. Somerville, Thos. Hodgins, Robt. McDowell, Jos. Brownlee, Geo. Dagg, Hiram Colton, Robt. Armstrong, Wm. McDowell, Sr., Jas. Wilson, Geo. Hodgins, Walter Radford, John Young, Robt. Hobbs, Wm. Young.

The balance sheet shows the amount of £116 18s paid up subscriptions, and is signed by Wm. Hodgins, as Treasurer. This church became the spiritual home of the people for many years. In it they worshipped God and listened to His word. In it their children were baptized and received instruction in sacred things. There the holy vows of matrimony were pledged and the dead were brought for Christian burial. It was a plain, unornamented, clapboarded, frame building, with great gothic arched windows, a gallery across the West end; no East window, a corner at the East end, partitioned off for a vestry; a somewhat lofty pulpit, entered from the vestry; and a tower at the West end through which entry was made into the church. Such was the original church of St. Paul's, Clarendon Centre. Opened for Divine

worship in 1842, it was used for the last time on Sunday, the 20th day of January, 1878. It was left standing however until the 23rd of April, 1880, when it was taken to pieces, and the ground on which it stood was converted into burial lots; and should any of the younger generation wish to know the site of the old church they may take the Hugh Elliott family monument as the doorway and measure forty feet East for the length of the church and thirty feet North and South for its width. This will give almost the exact site of old St. Paul's. The entrance was in the centre of the West end.

The first church wardens, so far as the writer was ever able to discover, were William Hodgins, James Wilson, Thomas Wilson, and Thomas Corrigan.

## IV.

**The First Resident Clergyman and the First Confirmation.**

The Rev. Daniel Falloon, the first resident Clergyman in the district, arrived in November, 1841. As the church was not completed, he held his services in a small school house which stood on the recently disused Academy lot or, some say, on the site of the present church. His ministrations were productive of great good. By the spring of 1843 he had gathered and instructed a great class for Confirmation.

The whole Province of Lower Canada at that time formed but one Diocese of the Church of England, the Diocese of Quebec, and was under the Episcopate of Bishop G. J. Mountain. He had made arrangements to visit the missions on the Ottawa River in the spring of 1843. There were at that time only six missions in the whole length of the river on the North shore. The three westernmost of these were Hull, Aylmer and Clarendon. The story of the Bishop's journey is told in the Records of the S. P. G. and somewhat more fully in the "Memoirs" of the Bishop. He embarked at Grenville, on a small and ill-appointed steamer, on the morning of Monday, May 15th. The water was very high, the current swift, and there was a strong head wind. On the morning of the 16th the Bishop found his steamer at a stand still, and her machinery broken down. There was no boat with which to reach the shore, but a small raft was made, and a canoe secured with which to land the Bishop with his servant and luggage. A rough looking and roughly accoutered horse was procured with which the Bishop made his way to the mouth of the Gatineau River, eight miles distant, following a foot path along a ridge of land next the river, the road in the rear being under water. He speaks of passing many cabins not five feet high in the sides, nor six

under the highest part of the roof;—the roofs were made of bark or of scoops, out of which issued rusty stove pipes or chimneys made of clay and sticks. The fields were full of stumps and the woods beyond were edged with dead or half burnt trees. Reaching the mouth of the Gatineau the Bishop crossed the Ottawa in a ferry boat, and then walked three miles to the house of the Rev. S. S. Strong. On the next day, the 17th, in company with Mr. Strong he reached the house of the Rev. J. Johnston at Aylmer.

He had arranged to hold his service in the now partly completed church at Clarendon on the following day, the 18th. The people assembled and waited for hours; but as no word of the Bishop arrived they dispersed to their homes. Many of them had come from Bristol on one side and from Lichfield on the other.

On that day the Bishop was travelling in a canoe, up the Ottawa River from Aylmer, much distressed at the disappointment which he felt sure his delay was causing the people. He reached Sand Point at night. Rising at 4.30 the next morning he crossed the Ottawa, which here expands into a lake three miles in width, and landing at the front of the Clarendon township, he walked a mile and a half to the house of Mr. Edmund Heath. Mr. Heath immediately sent men and boys in all directions to give notice of the Bishop's arrival. Not a wheeled vehicle of any kind was to be had, but a horse was procured for the Bishop. Mr. Heath accompanied him. The path was obstructed by fallen trees, around which they had to fight their way through the underbrush. Arrived at Mr. Falloon's lodging, they sent off the school children to announce the fact that service would be held at three o'clock. About ninety people assembled. More than half of them were candidates for Confirmation. Mr. Falloon had given tickets to eighty-six persons. They had all, with one or two exceptions, been at the church the previous day, but many lived at such distances that they

could not now be summoned. The Bishop confirmed fifty-one persons. For two of them he had to hold a second service, one of them was William Barr. They had been travelling all the day warning the people of the Bishop's arrival and reached the church too late for the first service. Wm. Barr had travelled twenty-two miles.

The Bishop returned to Mr. Heath's that night, but before he left the church, and after he had mounted his horse, a knot of people gathered around him and with Joseph Brownlee, an old soldier, possessed of a mighty voice, as a leader, protested vehemently against the removal of Mr. Falloon who had been appointed to a charge in Montreal. The Bishop speaks of it in his report to the S. P. G. as an evidence of intelligent appreciation by the people of Mr. Falloon's faithful labors amongst them. He also goes on to say that after leaving Mr. Heath's the following morning, May 20th, he found a half pay officer living near the water's edge who apologized for not having had his daughter, a slight looking girl of fourteen or fifteen years, at the church the day before, saying that he was obliged to keep her at home carrying water to put out the fires which had been kindled in the new clearings, which might have spread in a dangerous manner if they had not been checked.

In 1893, in connection with the Jubilee of the parish, I made up as complete a list as possible of all who were confirmed at that first confirmation. In the list I find the names of two brothers, William and John Seaman. A peculiar interest attaches to the name of John Seaman. He a few years later offered himself for the work of the Ministry. For some time he worked as catechist in the Townships of Thorne and Leslie under the direction of the Rev. F. Codd. In the spring of 1863 he traveled through the Townships of Aylwin, Masham and Wakefield, on the Gatineau, gathering the people into congregations. His name appears in the Synod list of that year as lay delegate from the Parish of Clarendon.



Before the next meeting of Synod he had received Deacon's orders from Bishop Fulford and had been appointed to the charge of all the missions on the Gatineau, and by his prayers and labors in succeeding years he became in very truth "the Apostle of the Gatineau".

Beside consecrating his own life to the ministry of the Church he has given two sons to the same work,—the Rev. W. F. Seaman, M.A., of the Diocese of Quebec, and the Rev. J. J. S. Seaman, M.A., now Rector of St. Thomas' Church, Montreal, but Rector of Clarendon, his father's home parish, from 1911 to 1915, and Rural Dean of Clarendon in 1914 and 1915.

One more name comes to my mind in connection with the first Confirmation. It is that of Mr. Andrew Hanna, who has very recently entered into his rest, and in all the seventy-four years between his confirmation and his death, on the 29th of November, 1917, at the age of ninety-six years, he has lived his life as a faithful Christian, a devout Churchman, and a friend and support to succeeding clergymen as they followed one another.

Of the fifty-one persons confirmed in 1843 only two now remain, (1918), so far as the writer knows. They are Mr. George Hodgins of the Bristol Line and Mrs. Thomas G. Hodgins. Mrs. Hodgins remembers well the circumstances of the day. She and her young companions returning from the service had to travel through the bush. Night was coming on and they could hear wolves quite near to them. They however reached home without being attacked.

Greatly to the regret of the people Mr. Falloon left the Mission in the latter part of June to take up his duties in Montreal, and his successor, the Rev. F. S. Neve, arrived in the beginning of July.



The Rev. F. S. Neve.



were people living until quite recently to whom it was only necessary to mention the names of Mr. and Mrs. Neve to stir in them the liveliest emotions of loving remembrance.

For the first three months or thereabout after his arrival Mr. Neve lived in the John Dale house, and then, in order to make adequate provision for his family, he purchased the lot of land now occupied by Alfred W. Brownlee, No. 17, on the seventh range of Clarendon, and about three miles from the church. To this farm he removed his family and embarked upon an enterprise which would have daunted any but a man of great courage and bodily strength,—the work of clearing and cultivating a new farm and at the same time ministering to the spiritual wants of a large and widely scattered mission. On this farm a small log house, which was half buried with the snow in winter, and over whose threshold the spring tide poured a miniature flood, became the center for the next four years of a wonderful missionary activity.

Mr. Neve labored by day upon his farm, rising at those early hours which farmer's work requires. At night he visited his people, comforted the sick and taught the youth. Beside his Sunday services he held week night services in houses in different parts of the Township. Richard Richardson's, Henry Argue's and Alexander Smart's are especially remembered as places where the people used to congregate. His day's work being done on the farm and in the parish, he then devoted himself to study until far into the night. He kept up his acquaintance with the Greek and Latin authors, claiming that it was his rest and recreation. His nearest clerical neighbor was the Rev. J. Johnston, of Aylmer, forty-five miles distant, and owing to the distance any frequent meeting was impossible.

How Mr. Neve accomplished the work which he did is a marvel to us. To the East he opened mission stations in Bristol and Onslow. Westward he travelled as far as Fort Coulouge, baptizing children and holding services. The

number of baptisms was always large. In the seventh year of his ministry they numbered ninety nine. His journeys had to be made on horseback and were interrupted by frequent dismountings to take down and replace bars at almost every clearing. Gates were rare. At some seasons of the year the hillsides which were very steep became dangerous. Some streams had no bridges and had to be forded. Instead of the bright and open prospect which lies before the traveller at the present day the roads were lined for miles with tall and leafless trees, with here and there giant black rampikes to vary the monotony. These trees had been covered with foliage at the arrival of the first settlers but, about the year 1840, an army of beetles swarmed over the country, covered the forests with an immense web and left them dead and leafless. This was followed by a forest fire. These great dead trees were always falling across the road, making travelling most uncomfortable and often dangerous. And the dreariness became intense when night came on with the howl of the wolf or the bark of the fox.

The inconvenience of living at a distance of three miles from the church could not fail of being felt, and on the 14th of July, 1847, Mr. Neve purchased from John Sparling, Jr., lot No. 8, on the 6th range of Clarendon, selling his first farm to Mr. Whelen. He was now nearer to his church, and moved in the centre of his parish. There were the small beginnings of the present village of Shawville, known then as "the Center" or "Clarendon Center", but called by the people along the river front "the back settlement". Here, with more comfortable home surroundings and with less of hardship for Mrs. Neve and her family of small children, Mr. Neve spent the remaining seven years of his ministry in Clarendon.

Lumbering operations were being carried on upon a large scale on the tributaries of the Ottawa River, the Quyon and the Coulonge Rivers, and Mr. Neve made a number of visits to the men in the shanties.



Owing to the lumber trade and to the building of the timber slides at the Calumet Island, the villages of Havelock (now called Bryson), Portage du Fort, and Quyon were rapidly increasing in population, and all three places had a considerable number of Church of England people, the spiritual care of whom devolved upon Mr. Neve.

The Mission enjoyed one or more visits from Bishop Mountain in the earlier part of Mr. Neve's ministry. But there is no record of any visit by Bishop Fulford before Mr. Neve's removal, although the separation of the Diocese of Montreal from that of Quebec took place in 1850, and the Bishop arrived in Montreal in September of that year.

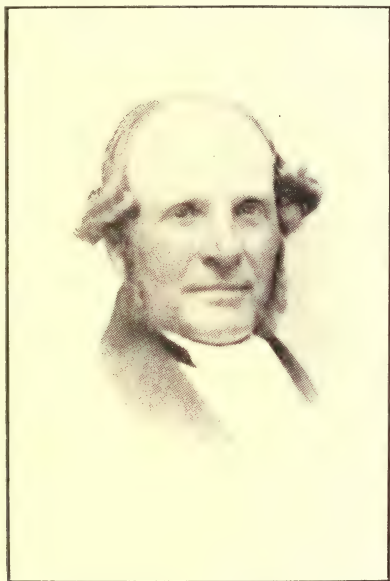
Few financial statements for those early days of the Mission have survived. The first one, after the balance sheet for the building of the church, is in a report for the year 1851. In this it is stated that £10,0s,0d was contributed to the Clergyman's stipend—£6,7s,6d to local purposes and 10s,6d to Diocesan purposes, making a total of £16,17s,6d or about \$67.50. Two years later, the last year of Mr. Neve's work in the Mission, the amount contributed for stipend was £11,0s,0d but there was a decrease in offerings for other purposes, and the total given by the Mission was only \$67.60. It seems a very small sum to us, but it must be remembered that the people's means were very limited, and the struggle with the wilderness was far from being ended. The high prices of the necessities of life intensified the struggle both for Clergyman and people. For many years flour had to be brought from Bytown and cost \$14.00 per barrel, and tea cost \$1.00 per pound. If it seems to be little more than the prices ruling at the present day it has to be said that money was much less plentiful.

It is not meant that the small sum of money contributed by the Mission constituted the Clergyman's only means of living. That would be absurd. The old Society for the Propagation of the Gospel,—a society generally spoken of as

the "S. P. G.",—made annual grants of money for the express purpose of supporting missionaries in just such new work as that carried on by Mr. Neve. The usual annual grant at the time we are considering was, I think, one hundred pounds; but even this and the contributions of the people were insufficient to meet the expenses of a family, and it was to meet the deficit that Mr. Neve had to carry on his farm work. But it was a wearing kind of life, destined to break down constitutions. Mr. Neve had been nearly eleven years in Clarendon, when, early in 1854, an opportunity for a change presented itself. On the 6th of May in that year he sold his farm to Mr. James Shaw. Three days later, his daughter, Miss Elizabeth Neve, and Mr. Edmund Heath were united by him in Holy Matrimony. On the same day four children, James Robinson, Samuel Roney, and Matilda and George Seaman were baptized. The next day, May 10th, he married William Brownlee and Mary Armstrong, and baptized Elizabeth Prendergast. The end of his ministry in Clarendon had come, and he was about to be appointed to the charge of the Parish of Huntingdon. He returned to Clarendon in September and visited amongst his old parishioners from the 17th to the 25th. During this visit he baptized eleven children in Clarendon, Bristol and Portage du Fort. Amongst them were Mary Jane Clarke, Thomas Somerville, and Eliza Ann Brownlee.

Mr. Neve's removal was greatly lamented. He and his family had endeared themselves to all the people. Twenty-five years later their abiding affection expressed itself in stories of the empty space which his departure left in their lives. He was succeeded by the Rev. James Samuel Sykes, whose entries in the Register begin on the 25th of September, 1854.





The Rev. J. S. Sykes.

## VI.

**The Rev. J. S. Sykes (1854-1857).**

**The Rev. Thos. Bonsall, M.A. (1858-9).**

Being in the City of Quebec in September, 1905, attending the General Synod, I met there two sisters, Mrs. Snaith and Miss Sykes, daughters of the Rev. Jas. S. Sykes, from whom I received a number of papers and newspaper cuttings relating to Mr. Sykes and his work in Clarendon. These papers have been of great value to me in compiling the following account of his ministry.

The Rev. F. S. Neve and the Rev. James Samuel Sykes were both at Aylmer on the 12th of September, 1854, on the occasion of the Bishop's visit to that place. It is stated that Mr. Sykes was on his way to Clarendon. We know that Mr. Neve was in Clarendon on the 17th and we may naturally conclude that Mr. Neve accompanied Mr. Sykes and introduced him to his field of labor.

Mr. Neve's work had been to teach, to evangelize, to organize congregations, to build up spiritual life. He had been blessed with great success. There were large congregations at Clarendon, at Quyon and at Portage du Fort, and considerable congregations at Bryson and at Bristol.

The history of Christian missions teaches that congregations need a house or home in which to congregate in order fully to realize their character as a household of God. The church at Clarendon had been in use for twelve years, but it had never been completed. There was no church at Quyon nor in any part of Onslow,—none in Bristol, none at Portage du Fort or Bryson. Mr. Sykes' mission covered all these places. Moreover there was no parsonage house, nor even land on which to place one. Mr. Sykes found earnest-living congregations everywhere but, except the church at



Clarendon, no local habitations. The iron was hot and ready for the workman. That is one reason why Mr. Sykes met with such eminent success. Beside this he was undoubtedly a leader of men. A leader was needed. Mr. Neve had been a leader in one kind of work, Mr. Sykes was to be a leader in another.

Subscription lists were opened at once; at Clarendon for the purchase of a glebe lot, the erection of a parsonage and the completion of the church; at Quyon for the building of a church; and the same process was going on at Portage du Fort. The whole country was alive and astir with church building. In Clarendon, in addition to the subscription list, the offerings at the services were large. On the 5th of November, 1854, they amounted to £6,15c,0d; on Christmas Day they were £4,16c,7d; on Easter Day, 1855, they were £2,11s,3d. Mr. Sykes remained in charge until July 1857, a period of two years and ten months. At the end of his ministry the sum of £109,7s,9d had been contributed for the purchase of a glebe and the erection of a parsonage; a considerable sum toward the completion of the church; £28,1s,6d for the purchase of a church bell; £27,16s,1d for the Church Society, Widows and Orphans' Fund and the Patriotic Fund, as well as the amount required for the Clergyman's stipend. It was the time of the Crimean war and Patriotic funds were needed as they are now. The total amount raised for all purposes was £336,8s,1½d, or about \$1346.00, an average of \$448.00 per annum,—a large sum for those days.

The money raised for the purchase of a church bell was not used for that purpose, but, by a vote of the vestry, on the 13th of April, 1857, it was borrowed and used to meet a payment on the cost of the glebe and parsonage and the purchase of the bell waited for some years.

In the Report of the Church Society of the Diocese of Montreal, for the year ending January 6th, 1858, on pages 79 and 80, there is a long list, in alphabetical order, of the

subscribers to the Glebe and Parsonage Fund, followed by a list of subscribers to the stipend of the Clergyman; the original list however from which these are taken is in manuscript in my possession. I handle it with reverence. I study it with interest. It represents, I think, the order in which the payments were made. The first name on the list is that of Mr. Andrew Hanna, then William Wilson, Silvester Richards, James Hodgins, Robert Armstrong, and Alex. Smart. There are one hundred and thirty-two names, beside those in the stipend list, and they include the Brownlee's, the Corrigan's, Wm. Clarke, the Dale's, the Elliott's, the Hobbs, the Hodgins, the Richardson's, Jas. Shaw, the Smyths, Seamans, Wilsons and Workmans, in fact, every family in the congregation at that time must be represented in the list. There are twenty-three Hodgins in the list!

In less than three months from Mr. Sykes' arrival a deed of seven acres of land, which formed part of lot No. 10, on the sixth range of Clarendon Township, was obtained from John Dale, the second, for the sum of £97,10s,0d, current money, or \$390.00.

On this lot a log house had been erected, Mr. Sykes had it taken down and rebuilt on the site of the present Rectory, and it became the home of the missionaries in Clarendon for the next thirty years. Much of the work on the parsonage was done by the parishioners. When the logs for the walls were ready fifty-four men assembled at one time and put them in place.

While the parson's home was in course of preparation, the House of God also required attention. Lumber, glass and other material were procured, and carpenters employed, a gallery was built across the West end, the gothic arches of the windows were filled with glass, the doors were supplied with locks and hinges, a rich velvet altar cloth was provided and the church was supplied with chandiliers, to light it up for evening services, and it was said to present a very neat

and ecclesiastical appearance so far as the original design would allow. This work was completed by August 26th, 1855, and cost something over \$200.00. All the items are given in Mr. Sykes' balance sheet, but they are so mixed with the parsonage that I cannot decide as to some of them whether they relate to the church or to the parsonage. However, some of them do unmistakably relate to the church, and they make a total of \$211.00.

In January, 1855, a rule was established that each mother bringing a child to be baptized should be requested to give a thank offering towards the purchase of a Font. In his report of January 6th, 1858, Mr. Sykes states that seventy mothers had contributed £7,4s,4½d, nearly \$29.00, and that a marble font is "set in the ancient usual place" near the door "at the lower end" of the church. This Font is that which formerly stood in Christ Church Cathedral, Montreal. It was saved, all except the base, at the time of the fire, and afterward presented to Mr. Sykes by the Rector and church wardens. The money contributed in thank offerings was expended in furnishing a new base, for packing cases, and in freight from Montreal to Clarendon. This Font stood in the old church until January, 1878, when it was removed to the new church just before the opening, and stands there today, facing the people as they enter, reminding them of the sacred covenant in which they have part and share. It is highly prized for its associations and is an object of interest to many visitors from Montreal and elsewhere.

Let us leave the activities of the church in Clarendon for a moment and take a look at Quyon, another corner of Mr. Sykes wide-spreading mission. It used to be counted twenty or twenty-two miles from Clarendon Center to Quyon. The opening of new roads and their improvement have reduced the distance now to seventeen miles. Things were moving at Quyon. A site for a church and burial ground had been donated by John Egan & Co. It consisted of two

building lots in the centre of the village. Mr. Walton Smith had been busy with a subscription list and had collected \$600.00 toward the building of a church, and on the 6th of January, 1857, Mr. Sykes reported to the Church Society that the neat wooden church, spoken of the previous year, now marked the sacred spot, and would be ready for Divine service the following summer.

In the same year, 1857, Mr. R. B. Hudson and his son Benjamin jointly donated an acre of land in the Township of Bristol for a church and burial ground. This site was on the main road between Quyon and Bristol Corners, and about seven miles from Quyon.

Turn we now our thoughts westward and visit Portage du Fort, a beautiful little village, most romantically situated on the Ottawa River, at the head of a twenty mile reach of navigation, in the midst of trees, hills, rocks and water,—water which goes singing, rippling, rushing, tumbling on its way, by night and day, year in and year out. Its music never pauses and never fails to charm. Ten miles will take us now from Shawville to Portage du Fort, but it was a longer road in those days and is spoken of as twelve miles. Here a site for a church and parsonage had been given by G. W. Usborne, Esq., who gave in addition \$200.00 toward the building of the church.

The Corner Stone was laid on the 19th day of May, 1856. The following description of the event is taken from "The Ecclesiastical Gazette":—

"The day was fine. A large number of people from Clarendon, Litchfield and the neighborhood met in the Town Hall; thence forming a procession as far as the eye could reach. The Fire Brigade, in their gay scarlet uniform with their bugles, enlivened the scene. A sumptuous lunch was provided for the strangers, under the stone cutters sheds, which were appropriately dressed. The Mayor presided. Prayers were read and an excellent address was delivered by



the Rev. J. S. Sykes, after which the trowel was handed by the architect to Miss Usborne, who performed the ceremony in a graceful manner, the mallet and trowel being afterward presented to her.

The site chosen among the trees is admirable, commanding a view of the Ottawa on both sides of the Island, as well as of the surrounding country.

The basement of the church is formed of solid blocks of cut white marble, to which the Rev. gentleman alluded in his address by a remark that "when he left London, a little more than twelve months ago, where he had seen arches and palaces, he little thought he should be called upon in his far distant mission on the Upper Ottawa to assist at the ceremony of laying the corner stone of a church of still more beautiful marble."

A tin case was inserted in the basement stone, in which were deposited several coins of the present reign and a document of which the following is a copy:—

"The foundation of this church was commenced on the first day of May, A.D. 1856, in the nineteenth year of Her Majesty, Victoria, Queen of Great Britain and Ireland.

"The corner stone was laid by Miss Usborne on the 19th day of the same month. The church is to be erected by the voluntary contributions of the inhabitants of Portage du Fort, assisted by their friends and neighbours, under the patronage of the Right Reverend Francis Fulford, Lord Bishop of Montreal, and is named after the Patron Saint of England, St. George. Divine Service was performed on the occasion by the Reverend James Samuel Sykes, Rector of Clarendon.

"The contractors for the building are John Gordon and Oliver Ingram.

"The working plans and models of the church, being those of one lately built near Quebec, were the donation of the Rev. Armine W. Mountain."







St. George's Church, Portage du Fort.

Portage du Fort on the Upper Ottawa, the county town of Pontiac, is the most distant mission in Lower Canada.”

A very few months after the laying of the corner stone, the Rev. John Gribble was appointed to the charge of Portage du Fort and all the upriver county including Bryson, Calumet Island and Fort Coulonge. This was a great relief to Mr. Sykes who was now able to devote more of his time and energy to the remaining part of his mission, which still however covered a wide extent of country, consisting of the Townships of Clarendon, Bristol and Onslow. The Township of Thorne was also being settled with a population consisting largely of members of the Church of England. This was the situation during the last year of Mr. Sykes' ministry. But in the month of July, 1857, the Townships of Onslow, Bristol and Eardley were erected into a separate mission, and the Rev. Henry Hazard was appointed as the first Clergyman in charge. This mission included the village of Quyon which became the residence of the missionary.

We have followed the wonderful development of the mission in finance,—Church building and furnishing, parsonage building, the division of the territory and the formation of new missions up to July 1857. We must go back now to 1855. Mr. Sykes' work was by no means limited to organizing, financing and church building. It had its spiritual as well as its material side. Sometime between September 25th, 1854, and August 26th, 1855, he had a large class of candidates under instruction for confirmation, in preparation for the visit of Bishop Fulford. A very full account is given of that visit. The Bishop reached Quyon by steamer from Aylmer. He was accompanied by Archdeacon Lowther. Mr. Sykes met them at the wharf on Saturday, August 25th, 1855. The party was received at the home of Mr. Walton Smith where they dined, afterwards they inspected the site given by John Egan & Co. for a church and graveyard, and arrangements were made for immediately

commencing the work. They then proceeded to Clarendon over roads scarcely passable for wheels in many places. So many trees had been blown down by a violent storm that travelling was unusually difficult. The services were held on the following day, August 26th. At the morning service the church and graveyard were consecrated. The usual congregation had been between three hundred and four hundred; but, on this occasion, upwards of five hundred were in attendance. The new gallery was used for the first time, and was filled; all the aisles were crowded, and a great many were unable to gain admission within the building, or even access to the open windows outside. The Archdeacon preached and the Bishop gave an address. At the afternoon service the church was filled again and the Bishop confirmed thirty-three candidates. Reference is also made to a singing class which Mr. Sykes had established to instruct his congregation in church music and psalmody, and which was attended twice a week by between seventy and eighty persons.

On Monday the Bishop, the Archdeacon and Mr. Sykes drove to Portage du Fort, stopping on the way for dinner at Mr. Alex. Smart's, one of the oldest settlers. At the Portage they were the guests of Mr. Mason, the resident agent of Mr. Usborne of Quebec, who was engaged largely in the lumber business in the neighborhood. On Tuesday they drove to the Calumet Island and had Divine service with about fifty persons in Mr. Kemp's house. On Wednesday they were back at the Portage and had service again in the Temperance Hall with about one hundred persons present.

The Bishop inspected the site offered by Mr. Usborne for the church, and several members of the church met him at Mr. Mason's to examine the plans procured by Mr. Sykes, and it was determined to commence the work without delay. Preparation occupied the Autumn and Winter and as we have already seen the work of building began on the first day of the following May.

At the end of July, 1857, the Mission of Clarendon became vacant by the removal of Mr. Sykes to the Parish of Sutton. His last entry in the Register is dated the 19th of July, 1857. For the next eleven months Clarendon was under the charge of the Rev. J. Gribble, of Portage du Fort, who supplied fortnightly services and speaks of having large congregations.

Some time in July 1858, the Rev. Thos. Bonsall, M.A., was appointed to the charge of the Mission. There are no records of his ministry with the exception of three baptisms and two burials. He appears to have resigned in the Spring of 1859.

It is worthy of notice that the change of currency from pounds, shillings and pence, to dollars and cents took place about this time. The decimal currency appears first in the Report for 1858.

We may also note that the church at Portage du Fort was consecrated, and the first Confirmation held in it, on the first day of August, 1858.



## VII.

**The Rev. C. P. Abbott (1859-1861).**

**The Rev. F. Codd (1861-1864).**

The Rev. Charles P. Abbott began his ministry in Clarendon in the summer of 1859. His first entry in the Register is dated August 14th. He had only recently been ordained and this was his first charge. In his first report to the Church Society he speaks of the large attendance at Divine Service and of his being heartily welcomed in all his pastoral visits.

On the 7th of October, 1859, Mr. Abbott and Miss Mary Smart, daughter of Mr. Alexander Smart, were united in Holy Matrimony by the Rev. Thos. Bonsall.

Mr. Abbott's life has been prolonged until not many months ago when he was called to his rest in Paradise after a life of very great usefulness spent, the greater part of it, in the Mission of Boscobel. Mrs. Abbott died some years ago, loved and honored by the people of Boscobel amongst whom she spent her life of loving service.

Mr. Abbott's ministry in Clarendon closed in the beginning of 1861. He was succeeded by the Rev. Francis Codd whose records begin with a Baptism on the third day of March in the same year.

Notwithstanding that the Townships of Bristol and Onslow on one side, and of Litchfield, Mansfield and Calumet Island on the other had been detached from the Mission of Clarendon there yet remained two hundred families of Church people in the old Mission which now extended into the Townships of Thorne and Leslie, owing to the opening up and settlement of that country. To assist him in this widely extended field of work Mr. Codd had an earnest young

layman, named John Seaman, who has already been referred to.

Mr. Codd was himself ordained to the priesthood at the Cathedral in Montreal on the 7th of July, 1861.

On the 6th of January, 1862, he reported the progress of his work. He had met with some difficulties, but he was hopeful that the Mission would yet prove itself to be a stronghold of the "faith once delivered to the Saints". During the year there had been fifty-nine baptisms, thirteen burials and ten marriages.

The Bishop had visited the Mission and confirmed thirty six persons.

Divine service was celebrated regularly at ten different stations within the Townships of Clarendon, Thorne and Leslie,—partly by himself and partly by Mr. John Seaman, who had been laboring diligently and efficiently.

The upper part of the parsonage house had been lathed and plastered, a back kitchen partly erected and every disposition shown by the congregation to render the house comfortable and complete, and he thanks the people for many kindnesses.

The singing in the services had been improved, chiefly by means of a melodeon presented to the congregation by the Bishop.

Two very handsome centre ornaments for the ceiling of the church had also been presented by Mr. W. Ardill, of Portage du Fort.

The offerings of the people for all purpose amounted to \$390.10.

It was this year, 1861, that the Rural Deanery of St. Andrews was erected, embracing all the missions on the Ottawa from St. Andrews northward and westward, and the Rev. R. Lonsdell, M.A., the Rector of St. Andrews, was appointed the first Rural Dean. In the winter of 1861-2, he visited the mission of Clarendon, and in his report to the

Bishop he speaks of the great extent of the mission and the impossibility of overtaking the work without an increase in the staff of clergy.

The next year he made a second visit and became still more strongly impressed with the necessity of relieving Mr. Codd of the districts to the North of Clarendon. Mr. Seaman had gone to the Gatineau, Mr. C. H. Lancaster, a young Englishman, had taken his place as catechist. Mr. Lancaster was ordained on the 22nd of May, 1864, and the northern part of the Township of Clarendon and all of the Townships of Thorne and Leslie were made into a separate mission and placed under his charge.

At North Clarendon, now known as Charteris, an acre of land was donated by Mr. B. Workman for a church and burial ground, and in the western part of the Township of Thorne a piece of land was given by Mr. and Mrs. John Hamilton as the site of a church. On this a log building was already partly erected. It was now sufficiently completed to be used for a church. In later years it was fitted up and used as the parsonage of the mission.

Mr. Lancaster held regular Sunday services at eight stations, at all of which there were increasing congregations, Sunday Schools. Week day Bible classes and singing classes were also organized.

To return to Mr. Codd's ministry. He still had charge of the whole district in 1862 and 1863. In 1862 the congregation continued to increase and averaged about one hundred and fifty every Sunday throughout the year without reckoning the congregations in Thorne and Leslie. During the year there were sixty eight baptisms, six marriages and ten funerals. Contributions amounted to \$332.34.

The following year, 1863, was the last complete year in Mr. Codd's ministry in Clarendon. The country suffered from a succession of poor harvests and defective harvests seriously affected the giving power of the people. Nevertheless

the condition of the glebe, parsonage, church and churchyard was yearly improving. The number of communicants increased from fifty-five in 1862 to seventy-two in 1863, beside those who received Holy Communion at the Confirmation service. For some reason the Bishop of Ontario held the Confirmation service in the month of September, and confirmed thirty-seven persons. There were fifty-seven baptisms during the year, six marriages and five burials. Contributions amounted to \$310.17.

Mr. Codd's ministry in Clarendon came to a close on the first of July, 1864, when he was transferred to the parish of Aylmer, and the Rev. Geo. C. Robinson was appointed to the charge of Clarendon.

## VIII.

**The Rev. Geo. C. Robinson (1864-1876).**

On the 2nd day of June, 1864, the Rev. George Canning Robinson was in Deacon's orders and ministering to the Church of England congregations at Frost Village and Fulford in the Eastern Townships of Quebec. On that day he received a letter from the Bishop of Montreal offering to appoint him to the important mission of Clarendon. Mr. Robinson was attached to his position at Frost Village and Waterloo by all kinds of ties of long association, family connections and fondness for the country, and he replied on the 4th of June declining the appointment. On the 6th he received another letter from the Bishop pressing the importance of the offer; on the 7th he attended the Deanery meeting at Dunham; on the 8th he asked the Bishop when he wished him to go to Clarendon, and on the 9th the Bishop replied and wished him to go immediately after the Synod. The Synod in those days began on the third Tuesday in June. On the morning of the 20th George Robinson parted from home and friends, and drove to Montreal with a famous roan beast, named "Gentle", who had taken him many miles over the roads of the Eastern Townships and who was destined now to do some fourteen years of good missionary work on the roads of the Upper Ottawa country and to end her days in the rich pastures on the farm of Mr. Joseph Wyman in Onslow. On the 22nd he attended the Synod, on the 23rd he went by steamer to Ottawa in company with the Rev. Mr. Codd, and on the 25th he arrived in Clarendon about noon. Mr. Codd's family were still occupying the parsonage and he met the Rev. Mr. Lancaster there. On Sunday, the 26th, he preached to a congregation of one hundred and seventy-five or one hundred and eighty people. In the afternoon he went





The Rev. George C. Robinson.



with Mr. Codd to Clarke's school house. The days from June 28th to July 8th were spent visiting the people and getting acquainted; Mr. Codd and his family left on the 9th of July, and on the 10th Mr. Robinson had the services at St. Paul's, Clarendon, and at James Caldwell's in Bristol.

The remaining days of July and all of August up to about the 20th were days of constant visiting from house to house. The parish and the new Clergyman were getting acquainted.

On the 24th of August he was with his family again in Waterloo. Here he spent a month, partly preparing for his ordination to the priesthood, and partly making preparations to move his family to Clarendon. The ordination took place in the Cathedral on the 25th of September, which was a Sunday. On the following Wednesday, September 28th, he started with his family for Clarendon, spent Sunday, October 2nd, at Aylmer, and arrived on Monday night, about ten o'clock, at Mr. Edmund Heath's at the Front of Clarendon. The village was not yet known as "Shawville". It was the "Center". On Monday, October 10th, all the family moved to the Center and stayed at Mr. James Hodgins until the 14th, when the parsonage was ready for occupation.

As the Winter came on a great deal of sickness developed in the parish and this made constant visiting necessary. The following is a sample:—

Jan. 3rd, 1865,—Baptized a child of Wm. Hodgins and two of Edward Brownlee's, called at Corrigan's, John Hodgins, the two Elliotts, and the two Corrigans at 4th Line. Service at the Wilson School House, 4th Line, congregation about 28. Gave an exposition of St. Matth. II.

Jan. 4,—Visited John Dagg, Jas. Kelly, Thos. Sheppard, and Matthew Smith. Got Register signed for Baptism of Sheppard's and Geo. Hodgins' children. Bible Class, about 16 present.

Jan. 5,—Visited Wm. Brownlee's and Prendergast's families. Found Prendergast's people better.

This went on day after day, the whole winter through. On the morning of February 5th he was called up at four o'clock to visit Mrs. Oliver Salway, six miles distant.

One of the results of this constant visiting amongst sick people was that Mr. Robinson became ill himself with a sore throat which continued for months. He was obliged to give up services altogether for three Sundays in February and March. Mr. Lancaster gave what assistance he could.

Another result was that he was brought much into contact with Dr. Geo. Smith, a man like himself of strong and deep sympathy for the sick and the needy. The two men were not destined long to enjoy one another's companionship. In August, 1865, Dr. Smith was taken ill. On the 3rd Mr. Robinson makes a note that he was very ill. On the 16th he died. The writer has always understood that he contracted fever from the patients whom he was visiting. Mrs. Smith was a member of a Quebec family, named Evans. She lived on for some years at Bristol Corners exercising a refining influence upon all with whom she came in contact, and guiding her two children in their studies and their prayers. She is living still at an advanced age, honored and loved by a wide circle of friends. Her life adorns the doctrine of God our Saviour, and she gave to the Church her son, our well known and highly esteemed Rev. Professor George Abbott Smith, D.D. The mission of Bristol owes its parsonage house and grounds, and the beginning of an endowment fund to the generosity of Mrs. Smith and her son and daughter, Dr. G. Abbott Smith, of Montreal, and Mrs. F. Wood, of Toronto.

Mr. Robinson, on his arrival in the parish, found four places beside the village regularly supplied with services. These were Wilson's School House, Starke's Corners, Green Lake and Caldwell's in Bristol. The northern part of the

Township was under the care of the Rev. C. H. Lancaster. Upon his removal in the following summer this part looked to Mr. Robinson more or less for spiritual ministrations. It would appear also that he held occasional services at Clarke's Settlement, and visited the Church families at Bristol Corners.

On the 30th November, 1864, he organized a Bible Class which held its meetings on Wednesday evenings. Some time during the fall he started the Friday evening Church service which has never since been interrupted except for an occasional Friday night when the Clergyman was ill or absent. It was his custom at these services to read short chapters from such books as Kip's Double Witness of the Church.

It is interesting to read his note for Ascension Day, May 25th, 1865, that he held Divine service to celebrate the infinitely important truth of Christ's Ascension into Heaven and that only eight or nine persons attended the service. It seems to have been as difficult then as it is now for the general body of Christian people to grasp the full value of that great fact in the Gospel story.

On the 8th of June a picnic was held at Green Lake to enable the people to bid farewell to the Rev. C. H. Lancaster and Mrs. Lancaster who took their departure on the 13th.

On the 1st of August, 1865, Mr. John Rollit,—our highly esteemed Canon Rollit—arrived to do catechists work in Thorne and Leslie until he should receive ordination, and then to have charge of the mission.

Mr. Robinson was busy during the months of June and July instructing a class of candidates for Confirmation. He began his class on the 2nd day of June, with two candidates, Hugh Hobbs and Eliza Jane Hodgins. The class however increased in numbers and when the Bishop arrived, on the 2nd of August, twelve candidates were presented for the laying on of hands and prayer. It will interest the present generation to have the compelte list:—



Confirmed in St. Paul's Church, Clarendon Center,  
August 2nd, 1865.

Hugh Hobbs, Thomas Elliott, Henry Smiley, Hetty Hodgins, Mary Brown, Sarah Wilson, Margaret Hodgins, Sarah Dale, Margaret Dale, Eliza Jane Hodgins, Bessy Scully, Sarah Kennedy.

To these were added the two following: John Hodgins and his wife Rosanna Hodgins, who came from Thorne.

In the twelve years of Mr. Robinson's ministry six Confirmation services were held, at which one hundred and ninety-three persons were confirmed. The following gives the dates and numbers:—

August 2nd, 1865 . . . . .	14	confirmed
August 11th, 1867 . . . . .	40	“
October 13th, 1869 . . . . .	55	“
September 11th, 1870 . . . . .	32	“
September 15th, 1872 . . . . .	23	“
August 25th, 1874 . . . . .	29	“
<hr/>		
Total . . . . .	193	“

I have the six lists before me in Mr. Robinson's handwriting. What sacred thoughts they suggest, of prayer and anxious care on his part to bring them to the “laying on of hands” with minds instructed, and with hearts and wills consecrated to the service of the living God! What memories they recall of experiences sad and happy on their part, in the years which have followed! Many have entered into the rest of Paradise; many are scattered in distant places; some can still be found in the old homes; one is a member of the Provincial Legislature; one a minister of the Word and Sacraments of Christ; another has given a son to the same ministry, and some have been wardens of the Church. Many have contributed by influence, counsel and substance to its welfare.

A movement had been on foot in 1856-7 to procure a church bell, and a considerable sum of money was contributed for the purpose. The money had by vote of the vestry been lent temporarily for other purposes, but not forgotten. Soon after Mr. Robinson's arrival the Parochial Sewing Society took the matter up and began working for a Church Bell Fund. They held two entertainments or Soirées,—one in the spring of 1865, and the other on the 26th of December, the proceeds of which amounted to \$120.00 and they obtained \$31.00 from other sources. Further amounts were collected by Mrs. Robinson. When the total reached the sum of \$220.00 it was thought to be the limit of the parish's ability, and on the 24th of February, 1866, Mr. Robinson wrote an order to Jones & Co. of Troy, N.Y., for a church bell, to cost about that amount and the letter was posted. On the 5th of March Mrs. Wm. Somerville arrived home from a trip she had made to her husband's lumber camp and brought with her \$70.00 which the men in the camp had contributed to the Church Bell Fund. What possibilities were contained in that \$70.00! It meant a much larger bell. But the order had gone off. What could be done but amend it by a telegraph message? The telegraph had not reached Clarendon. The nearest office was at Arnprior. The next morning, March the 6th, Mr. Robinson drove to Arnprior, and ordered by telegraph a bell of 500 lbs. weight. On the 2nd of April John Conely and George Hodgins, Jr., brought the bell to the church. On Saturday, the 7th, it was mounted in the bell tower, and on the following day, Sunday the 8th of April, 1866, it was rung for the first time to call the people to the worship of Almighty God. There were one hundred and twenty-seven people at church that Sunday morning.

In December 1877 the bell was removed to the tower of the new church where it still summons the people to prayer week in and week out through the changing years. The weight of the bell is 519 pounds, and its cost was \$293.00.

## IX.

**The Rev. Geo. C. Robinson (1864-1876).**

The Spring and Summer of 1866 were seasons of alternating encouragements and difficulties, and constant visiting. Everything connected with the purchase of the bell was cheering, but there was much sickness. There was one family whose story has a pathetic interest, that of a man named Job Moore. They lived out on the Bryson Road, in a small, close, uncomfortable house. There were many children. Fever attacked them. On the 5th of April one of them died. On arrival at the house Mr. Robinson found almost the whole family prostrated. He baptized four children. On the 11th he was at Job Moore's again, on the 12th and 13th he went to Thorne for a burial and to administer Holy Communion to sick people, and on his way home he found Moore himself and his little boy, also named Job, very ill. Leaving them he called at the two Prendergasts to see if something could not be done to put up a new house for the sick family. The conditions of the old house rendered recovery almost hopeless. On the 17th he went to Moore's and found the walls of the new house nearly up. On the 19th he found Moore better but his wife and two girls were ill. He then called at Hugh Brownlee's, the two Prendergasts, Sadler's, Jas. Homer's and Geo. McDowell's to get more help. On the 21st he was at Moore's again.

Early on the morning of the 24th the father came to tell Mr. Robinson that little Job had died about midnight. "Poor little fellow," writes Mr. Robinson, "he had a hard time of it here. I trust he is at rest now.—Had I realize more fully his situation I would have made more efforts for his benefit." "What more" we ask "could he have done?" It was then a well known fact that Mr. Robinson did everything

possible. He carried food to the house, he took Dr. Lyon there, and he canvassed the neighbors for help to relieve the distress of the family. When little Job was buried he went into the house and brought out the body and James Prendergast helped him to bury it.

A great dread of the fever had seized the whole community. On the 28th he was at the house and found Job ill again. On the 1st of May some work was done on the new house, but a load of lumber was needed to make it habitable and he tried on the 5th to get some one to draw it. On the 8th of May the suffering family were yet in their old house.

Mr. Robinson was obliged to be absent from the parish from May 21st to June 22nd. On the 25th of June he went again to visit Job Moore and found him sad and despondent. His wife had died in Mr. Robinson's absence, and all his children had left him.

This pitiful story ought to have had some happy sequel, but I do not know of any except this, that many years later, in a distant part of the County of Pontiac, I met a daughter of Job Moore whose face lighted up with a glory of grateful remembrance at the mention of Mr. Robinson's name.

On the 14th of May that year and the following days were incidents which illustrate the difficulty which has always attended the Clergyman's plans for being absent from the parish. On the 14th of May, Mr. Robinson received a letter summoning him to Waterloo to see his brother Jonathan who was very ill. The next day he visited a number of sick people and made preparations to leave. On the 16th he went to the 9th Line to make some arrangements for the Sunday School in his absence. He then drove to Portage du Fort to get Mr. Gribble to take any occasional duty there might be. He arrived home at 7.15. Just at dark Mr. Edward Dale came for him to go and baptize a sick child. It was past midnight when he reached home again, and it was no wonder that he was unable to leave for Waterloo the next morning. He went



though to see people at James Wilson's, Robert Armstrong's and the Corrigans.

On the 18th he continued arrangements for leaving. On the 19th he drove to William Clarke's and administered Holy Communion to Mrs. Clarke who was very ill. He also called at Mr. Elder's, Richard Wilson's, Moore's, and Wm. Mee's.

On Sunday the 20th he held his services at St. Paul's and at Wilson's School House, drove to Mr. Barr's and from there walked to Mr. Little's and administered Holy Communion.

The next morning he started for Waterloo, and was absent for a month, as has been said, with his sick brother, and attending the Synod.

I have given this account in much detail both to illustrate Mr. Robinson's faithful care of his flock, and also to bring into view the numberless demands made upon the Clergyman, and the unexpected way in which they occur when other things of seemingly equal importance are pressing their claims.

It should be mentioned here that in Mr. Robinson's absence, the Rev. John Rollit of Thorne was constantly back and forth visiting the sick and attending to other necessary things.

The month of Mr. Robinson's absence was one of great excitement throughout Canada. It was the time of the Fenian Raids into Canada, and the fighting at Ridgway.

Mr. Robinson arrived back in Clarendon on the 22nd of June, and "Welcome Home!" "Welcome Back!" "Welcome! Welcome" greeted him from every quarter. He had won the people's hearts. Their welcome did not satisfy itself with words. When Mrs. Robinson reached home, on the 28th of July, she found her tea table laid with a set of new china, a present to her from the people. The Sunday School children too must needs show their affection and at the Harvest



Festival on the 25th of September they presented Mr. Robinson with an address and a purse of \$20.00.

A series of meetings was held during these years which did much to strengthen the life and work of the Church in the district. These meetings were those of "The Clerical Association". The Clergy of the Church met from time to time for counsel, encouragement, study and discussion of questions affecting the work and welfare of the Church. The first meeting which I find recorded was held at Hull, on the 20th of September, 1865. The Clergy present were the Reverends J. Johnston, J. Gribble, F. G. C. Braithwaite, F. Codd, J. Seaman, G. C. Robinson, and J. Rollit.

The next meeting was held at Clarendon on the 4th of January, 1866, when two Clergymen from Ontario were present with four from the Montreal Diocese. The next was held at Quyon, September 13th, 1866. Another was held at Portage du Fort, February 21st, 1867. To reach one held at North Wakefield on the 6th of August, 1867, Mr. Robinson, the Rev. Wm. Henderson, of Pembroke, and the Rev. John Gribble of Portage du Fort drove over the Eardly Mountain. Bishop Fulford was present at this meeting.

These meetings demanded time and long drives. It was a day's journey from Pembroke to Clarendon, and another day was required for the drive from Clarendon to North Wakefield. There were no railways, but experience proves that some such meetings are an absolute necessity to keep the mind alert, and courage strong, to preserve the sense of corporate life in the Church, and to unify work.

During the Winter of 1867, the congregations at St. Paul's Church dwindled in numbers until on the 3rd of March there were only sixty in attendance, although the day and roads were fine. This was a source of great anxiety and depression of spirits to Mr. Robinson. He always blamed himself for such conditions and thought they were indications of his own failure in diligence or suitability for the work.

When summer came the congregations returned to their former proportions. On the 9th of June there were one hundred and forty at church.

On the 16th of June, 1867, Mr. Robinson was in Montreal and attended the Ordination service in the Cathedral at which the Rev. C. H. Lancaster and the Rev. Wm. Ross Brown were ordained to the Priesthood. Mr. Brown was about to be appointed to the charge of the mission of Aylwin on the Gatineau.

Mr. Robinson also attended the consecration of the Cathedral, on the 18th, when Bishop Whitehouse, of Illinois, preached the consecration sermon. It was the writer's privilege also to hear that sermon. The Synod followed and then Mr. Robinson went to Waterloo to visit his friends. Mr. James Hodgins joined him there and the two visited various points of interest in the neighbourhood, Mr. Hodgins taking particular notice of Eastern Townships methods of farming.

On the 11th of August, Bishop Fulford made his last visit to Clarendon and confirmed forty persons. As usual the church was utterly unable to contain the number of people who assembled.

The Bishop went to Portage du Fort on the same day and confirmed nine. The following day he went to Thorne and confirmed twenty four. On the 6th he had been at North Wakefield and confirmed twenty. From there he came to Onslow and confirmed sixteen, making a total of one hundred and nine within the week.

During the Autumn of 1867 the kitchen wing of the parsonage was in course of building and when completed it added much to the comfort and convenience of the house. Its cost in money is placed at \$270.00.

It may be stated here that for three years now the contributions of the people had been increasing. They amounted to \$444.22 in 1865 to \$586.50 in 1866, and to \$634.50

in 1867. There were three Sunday Schools in operation, and there were eighty baptisms in 1867.

The Rev. John Rollit and Mrs. Rollit removed from Thorne to North Gore some time about the end of this year, or beginning of 1868. Their removal was keenly felt at the Clarendon Parsonage as well as in Thorne and Leslie. Mr. Robinson and Mr. Rollit had been true comrades and friends, and were much together. The Rev. C. J. Kanapeke took Mr. Rollit's place in Thorne.

A feeling had been growing for some time amongst the congregation at Jas. Caldwell's in Bristol that it would be possible to build a small church. A meeting was held on the 4th of December, 1867, to consider the matter, but nothing was decided on. On the 17th of March, 1868, a second meeting was held. Jas. Caldwell, Jas. Telford, Mr. Burrows and Mr. Weir were present, and it was decided to attempt work in the Spring. When the question of funds was discussed Mr. Robinson promised to raise, from amongst his friends, a dollar to match every dollar of their own contribution up to sixty dollars. On the 24th and 25th of March "bees" were held to make logs for the church.

There was considerable debate about the site and it was finally decided to build on Jas. Caldwell's lot.

On the 7th of April twenty-six men assembled and raised the building, which has ever since been known as St. Luke's Church, Caldwell. It is now connected with the mission of Bristol. It was not yet ready for use, but there was a building to be cared for and on the 15th of the same month the first vestry meeting was held and John Sheppard and James Caldwell were elected the first church wardens. It was the 19th of December before the church was ready for use.

On the 17th of April Mr. Robinson was at North Clarendon holding a meeting to consider the building of a church at that point. There was a good attendance. Mr. B. Workman's offer, made five years before, of an acre of

ground, was repeated and accepted and it was decided to proceed with the work.

Mr. Robinson's health broke down in the Spring of 1868. He was able to attend the meeting of Synod in June, but his state of health prevented his returning to Clarendon until the 14th of August. In October he and the parish enjoyed visits made by the Rev. Geo. Slack and the Rev. F. S. Neve. Much of the month of November was taken up with the meetings of the Synod and the effort to elect a successor to Bishop Fulford, who had died in September.

New Year Day, 1869, gave Mr. Robinson a pleasant surprise. Mr. George Hodgins on that day brought a very nice cutter to him as a present from the congregation.

There is a break in the record extending from January 31st, 1869, to January 1st, 1870. The work of the year probably varied very slightly from what has already been recorded. There was however one notable event and that was the first visit of Bishop Oxenden to the parish and the confirmation of fifty-five persons—probably the largest class which was ever presented in the Clarendon Church. This event took place on the 13th of October, and we can easily believe that the preparation of this large number occupied much of the Summer and Fall.

On the first of February, 1870, Mr. Robinson treated himself and his eldest son Armine to a novel experience. He drove to Mr. Samuel Wilson's lumber camp in Leslie, slept in the "Shanty", got up at four o'clock, and had breakfast with the men in "Shanty" style at five o'clock.

On the 4th of the same month he had his first experience with small pox. He had to baptize a child who was suffering with the disease, and there were three other small pox patients in the house. The child was buried on the 7th. In June the same year he had to visit another case of small pox.

That spring of 1870, Mr. Robinson held the first recorded series of Holy Week Services in the parish, beginning Monday



night, April 11th. The numbers attending varied from 25 to 38, and there were ninety at church on Easter Day.

It was that Spring in the month of May that the Fenians made two attempts to invade the Province of Quebec—one at Eccles Hill and one near Huntingdon, and were driven back.

The erection of the first telegraph poles in the village, on 27th of June, 1870, and the opening of the office to send messages, on the 11th of July, were events which meant much to the community and indicated its sure development. Mr. Robinson was one of the first to send a message over the new line.

Anxious to promote the spiritual life of his parish and to encourage the spirit of increased earnestness which was manifesting itself, Mr. Robinson inaugurated this Summer two series of meetings,—one a prayer meeting for prayers and devotions additional to the Church services,—the other a communicants meeting for study and devotions in preparation for the celebration of the Lord's Supper. A communicants meeting, held on the 4th of August, was followed the next Sunday by the largest attendance at Holy Communion which had occurred since his coming to the parish, the number being fifty-eight.

Notwithstanding the large number of persons confirmed in the previous year, Mr. Robinson had thirty-two candidates to present to the Bishop this year at the service on the 11th of September.

On this trip the Bishop visited the church in Leslie, which had recently been erected, and confirmed fourteen persons on the 12th of September. The next day he held service in the school house at Cole's Creek—now Greermount—and confirmed thirty-eight persons.

On the 14th he was at St. Luke's Church, Caldwell's, in Bristol, where Mr. Caldwell formally deeded to him the lot of ground on which the church stands. Possibly "the piece of rock" should be written in place of "the lot of ground". It is characteristic of this church and that of Bristol Corners that both stand on bare and solid rock!



## X.

**The Rev. Geo. C. Robinson (1864-1876).**

The steady development of the life and work of the Church in Clarendon had been noted by Rural Dean Lonsdell in almost every report which he made to the Bishop, and his reports were based upon personal observation. In June, 1868, he made a special request that a clergyman should be sent to assist Mr. Robinson. Owing probably to the Bishop's death, a few months later, nothing was done for two years. On the 11th of November, 1870, the Rev. R. D. Irwin arrived to help Mr. Robinson. He held his first service at Bristol Corners on the 27th of that month in a photographer's gallery, with thirty three persons present; and on Christmas Day, 1870, Holy Communion was celebrated there for the first time.

On the 6th of the following February Mr. Irwin held a meeting at Bristol Corners to consider the possibility of building a church, when five persons present subscribed \$100.00 for the purpose. This was followed up by a canvass in Clarendon, Portage du Fort, Montreal and other places, until the fund amounted to \$405.50. Mr. Irwin remained only one year. On the 3rd of November, 1871, he left for Franktown, greatly to the regret of Mr. Robinson and all the people. His successor was the Rev. Thos. Johnson, who arrived on the 6th of January, 1872.

On the 2nd of February Mr. Johnson and Mr. Robinson were working at plans for the church.

We must now return to events which had been taking place in Clarendon during the year 1871. It had been Rural Dean Lonsdell's custom to visit Clarendon and the neighbouring missions every winter and to hold a series of missionary meetings as well as to take note of the needs and

development of the Church. This year he brought with him Archdeacon Bond, the Rector of St. George's Church, Montreal. They arrived on the 21st of January, 1871. The next day being Sunday, Rural Dean Lonsdell went with Mr. Irwin to Clarendon Front and Starke's Corners, while Archdeacon Bond preached at St. Paul's, Clarendon, morning and evening, and at Bristol Corners in the afternoon. They visited the Portage du Fort Mission on Monday and Tuesday and returned to Clarendon on Wednesday, from which point the Rural Dean returned home by way of Sand Point; and the Archdeacon made a tour through the Thorne and Leslie mission.

This visit undoubtedly left a strong impression for good upon the lives of the people.

### **Proposal to build a new Church.**

The first proposal to build a new St. Paul's Church, of which there is any record, was made by Mr. Jas. Shaw at a vestry meeting on the 5th of April, 1869. Mr. Shaw offered a site on the hill north of the village. At a meeting, on the 28th of June, the same year, Mr. Alex. Smart made an offer of two lots of land on the south side of Main Street opposite the cemetery,—the site on which the church now stands. A period of debate followed, which was ended by a decision in favor of Mr. Smart's offer. At the same time the kindness of Mr. Shaw's offer was recognized. On the 18th of April, 1870, a committee was appointed to obtain plans and specifications for a suitable church. On the 11th of July, the committee recommended the building of a brick church with the same seating capacity as the present church, but in different proportions.

On the 10th of April, 1871, the sum of \$800.00 was subscribed by those present at the vestry meeting and a committee was appointed to make an immediate canvass of

the parish. On the 24th of May, \$1350.00 had been promised. On the 10th of April, 1872, the church wardens were asked to take necessary steps to secure the immediate canvass of the rest of the congregation for subscriptions toward the new church. On the 27th of June, 1872, Mr. Robinson took Mr. Hugh Elliott with him to Portage du Fort, where Mr. Alex. Smart gave them a deed of the land on which they were to build and where the church now stands. Meetings were held on the 24th of June, the 15th of July, and the 2nd of September, 1872, all with the view of going on with the work. On the 15th of October the building committee was appointed. It consisted of Jas. Shaw, Dr. Lyon, Thos. Smart, Jas. Hodgins, and Wm. Somerville. On the 28th of April, 1873, Mr. Hugh Brownlee was added to the committee.

The designs after which the church was finally built were submitted to the meeting of October 15th, 1872, and adopted. It was decided to build of stone instead of brick. Preparation for building went on during the year following, what was believed to be a sufficient quantity of stone was hauled and piled, and on the 10th of October, 1873, the contract for the mason work was signed by Mr. W. Park, and he began the foundation on the 13th.

On the 7th of August, 1871, a meeting of the vestry decided on bricking the outside of the parsonage and putting the interior in a state of thorough repair, and on the 24th Mr. Geo. Hynes began making alterations and improvements. The work went on all the month of September, Mr. Robinson and his family were absent until the 30th. As the house was still unfinished, they stayed at Dr. Lyon's until the 12th of October when they returned to the parsonage.

This autumn Mr. Robinson was very strongly persuaded to accept an appointment to the parish of West Shefford in succession to the Rev. Mr. Whitten. The invitation made a strong appeal to him; but he felt that his work and his duty still lay in Clarendon and he decided to remain.

It was his nature to sympathize deeply with suffering in any form. There was a number of deaf mutes in Clarendon and its vicinity and in the fall of 1871 he succeeded in getting three or four of them into the hospital for deaf mutes in Montreal, and the following June when he returned from the Synod he had the four in his charge. They were on their way home for their holidays.

The Synod of 1872 began on the 18th of June. Mr. Robinson preached the Synod Sermon from I Cor. XII. 27, "Now ye are the body of Christ and members in particular."

Some time in the course of the ten months following, he was appointed Rural Dean of St. Andrews in succession to the Rev. Richard Lonsdell who became Archdeacon of St. Andrews. Rural Dean Robinson held his first Ruridecanal meeting at Hull on the 11th of June, 1873. At that meeting the development of the church in Bristol was considered to be such as to justify its establishment as an independent mission.

We have seen that the Rev. Thos. Johnson had succeeded Mr. Irwin and that he had charge of the work in Bristol and was looking forward to building a church. He was in attendance at the meeting in Hull, on the 11th of June. On the 17th of August he was exchanging duty with the Rev. C. Boyd, of Thorne. He went to the Leslie Church in the morning and held Divine Service. In the afternoon he was on his way to the school house at Cole's Creek, riding in a light two-wheeled cart. He had a strong, high spirited horse, which is believed to have taken fright at something as he was coming down the southern slope of "Black's Hill"—always a dangerous hillside to descend.

The people at the school house, becoming uneasy when he did not arrive, started to investigate. They met the horse and going further on they found the body of Mr. Johnson lying in the road and the manuscript of the sermon he evidently intended preaching lying at his side. His head had



struck a rock in the road, and death is believed to have been instantaneous. The sermon which was found beside him was afterward published with an introduction, written by the Rev. Canon Johnston, of Hull. He says of the sermon that "it was on the subject of death, and the importance of being prepared for that solemn event." Of Mr. Johnson himself he speaks in the following terms:—"From the time of his ordination to the sacred office of the ministry, and more especially for the last few months of his earthly career, Mr. Johnson was deeply and even painfully impressed with a sense of the awful responsibility of his sacred office." When the possibility of appointment to a more inviting field of labor was suggested, he replied, "That if his work was harder and his discouragements greater than they were he was quite prepared to labour on, so long as he was appointed to that sphere of labour."—"The welfare of the souls of those among whom his work was being done was daily becoming more and more his desire."

The sermon lies before me as I write, and I would gladly give it in full. I will just quote one passage near the end:—"It is possible to live so near to God that nothing shall have power to disturb our peace, but amidst all the waves of this troublesome world we shall be unmoved. And this is what we have to do; this is all that is worth living for. To know God, to fear Him, to serve Him, and to dwell with Him; here is the great end and aim of life."

It is not difficult to understand what a blow this tragic death was to the work in Clarendon and Bristol, and what a loss it was to Mr. Robinson. He went on for a month without help. Then, on the 13th of September, the Rev. George Allan arrived to assist him and to carry on the preparations for church building at Bristol Corners. Things however did not move rapidly and much of the work fell to Mr. Robinson. At the end of March, 1874, he was getting lumber from Braeside for the building. On the 28th of April



he measured the site for the church. Before June arrived, Mr. W. Craig had donated the site, and the greater part of the lumber required was on the ground. Early in March 1875, the contract to put up and close in the frame of the church, and to roof and floor it was given to Messrs. Wm. and Edward Evans, and from that time the work went on steadily.

Mr. Allan left on the 31st of March, 1875, and from then until January 6th, 1876, when the Rev. H. S. Fuller arrived, Mr. Robinson was alone in his work, with two churches in course of building.

On the 19th of August, 1875, the mother and sister of the Rev. Thos. Johnson made a visit to Bristol Corners, Clarendon and Thorne, remaining for some time, and becoming interested in the work in which the son and brother had been engaged. The result of the visit was that they took a deep interest in the completion of the church, and Mrs. Johnson contributed sums of money at different times amounting in all to \$250.00. The church was made a memorial of the Rev. Thos. Johnson's work, and a very neatly designed east window was placed in the chancel, with an inscription, and the church was named St. Thomas' Church. It was sufficiently completed by Christmas Day, 1875, to be used for Divine Service, when a congregation of thirty-three people assembled. On the 28th December, Mr. Robinson went to the Corners to help put in the memorial window.

On the 27th of January, 1876, Mr. and Mrs. Johnson came up from Ottawa to see the church, and a service was held at which there were forty-four people.

On the 25th of August, 1876, the Church was consecrated by Bishop Oxenden, in the presence of the Rev. G. C. Robinson, Rural Dean, the Revs. Philip Dumoulin, B. B. Smith and H. S. Fuller, and a congregation of forty-five people, including Mrs. Johnson, and her son and youngest daughter. The Bishop expressed his delight in the design and finish of the church and its striking situation, being

literally built upon a rock, and it has indeed always been regarded as a model for a country mission church. St. Luke's Church, Caldwell, had been consecrated on the 24th of August, 1874. These two churches and their congregations, hitherto forming a part of the parish of Clarendon, now pass out of official connection with that parish and become an independent mission.





St. Thomas' Church, Bristol Corners.



St. Luke's Church, Caldwell.

## XI.

The Rev. Geo. C. Robinson (1864-1876).

We go back to the Clarendon part of the parish and to the year 1873. In that year an event took place in which all the people of the village took a deep interest. The village became incorporated under the name of Shawville by an Act of the Provincial Legislature.

But to continue the story of the church:—If we wish to understand the nature of the influence which was doing so much at this time to shape the life\* and thought of the Clarendon people we must take some note of the character of the man who wielded that influence.

I am not attempting anything like a full analysis of Mr. Robinson's character. I only wish to put on record some impressions as they come to me through the long reaches of thirty-eight or forty years ago.

First, then, let me note his deep humility, his sense of responsibility, and, combined with them, the constant Godward turning of his mind. These things were seen in the way in which he blamed himself when the work of the church seemed to fail in vigor or success: and also in the way in which he kept the several anniversaries of his life—his birthday, on the 25th of August, his confirmation day, June 11th, the day of his ordination, September 25th, his arrival in Clarendon, June 25th. On such days there was always a confession of failure and insufficiency, prayer for strength, wisdom and diligence, and thanksgiving for mercies.

Then let me note the strength and tenderness of his family affections. They do not need enlarging upon. His daily life was sufficient illustration.

Thirdly, we mark his deep sympathy with suffering. With the care of many churches and other things upon his



mind, he was forever on the move, going in and out amongst the sick and aged of his parish, keeping company with smallpox, and fever, and diphtheria, if he might carry consolation and hope to weary souls.

We may notice, too, his watchful diligence. He was never idle. Young men consulted him about schools; he went on a two thousand mile journey in the interests of a sick man and his family; he arranged for missionary meetings, and Bishop's visits. When shades of evening drove him indoor he wrote letters and kept up conversation at the same time.

And his conversation was such as became a Minister of the Gospel, and a servant of Jesus Christ.

Such was the man whose life and doctrine worked their ways into the thought and affection of the whole district and parish of Clarendon for twelve years of its history.

In October, 1873, the annual series of missionary meetings was held from parish to parish. It had been Rural Dean Lonsdell's plan to hold these meetings in the Winter; but storms often interfered and the absence of men in the shanties made them in a measure ineffective. Consequently the plan of holding them in the Autumn was now adopted.

### **Mission Services.**

It was about this time that Parochial Mission Services, as a means for quickening and deepening spiritual life, began to be held in Canada, and Mr. Robinson decided to make use of the agency thus provided to strengthen his people in their faith and devotion. He accordingly secured the services of the Rev. J. H. Dixon, of Grenville, and arranged to have the Mission begin on the 12th of December, 1873. The week previous he spent in constant visiting from house to house, giving notice of the Mission, and stirring up an interest. Mr. Dixon arrived on the 12th and the Mission began that evening at 6.30 with an attendance of sixty persons. The

next night there were fifty-nine, and then the numbers increased. On the second Sunday morning there were one hundred and fifty with sixty-four communicants and at night, at the closing service, there were two hundred and sixty persons present.

The method of procedure was simple,—it was to secure the people's recognition of the obligations of their Baptismal Vows, their failure in keeping them and their determination, with the help of God's grace, to fulfil them. On Christmas Day there was a congregation of one hundred and seventy, and fifty-nine communicants.

The gratitude of the people for Mr. Robinson's efforts on their behalf took shape on the night of the New Year following when a party of people came to the parsonage and presented him with a kind address and a purse of \$50.00.

There was much sickness during the winter of 1874.

On the 19th of May the work about the new church was not proceeding satisfactorily, and a meeting of the building committee in discussing ways and means proposed to borrow \$1000.00.

On the 15th of July the corner stone of the church was laid by Mr. Robinson, in the presence of the Revs. B. B. Smith and Geo. Allan and a good congregation of people.

On the 6th of August, Park, the contractor, stopped work claiming that he had not suitable material. A period of anxious disputation followed during which the work stood still. It seems to have been resumed by the 21st of October, for on that day Mr. Robinson was looking after the making of frames for the tower windows. He and the church wardens had been at Bryson on the 10th of October to give Mr. Thos. Prendergast and Mr. Jas. L. Shaw a mortgage on the property for \$1200.00 which they were lending in order to enable the building committee to go on with the work. Further difficulties occurred in November and Mr. Chesterton, an

architect, came up from Ottawa to inspect the walls of the church.

Much of the Summer of 1874 was occupied with confirmation classes and other activities connected with the Bishop's visit. The Bishop arrived in Bristol on the 24th of August. There was a congregation of fifty-one at St. Luke's Church. Five girls were confirmed, and the church was consecrated.

The next day he was at Clarendon where he confirmed twenty-nine persons, and consecrated an addition to the burying ground.

On the 26th of August a great Sunday School Festival was held when the children, to the number of one hundred and ten, gathered in the church at 2 o'clock p.m. where they were addressed by the Bishop. At the end of the service they marched in procession to Dagg's Grove, where the Dean, Archdeacon Lonsdell and the Rev. J. Gribble gave addresses.

This is the festival which made such an impression upon the mind of Mr. Thos. Prendergast, Sr., that I seldom visited him in the later years of his life without hearing from him the story of his strong affection for Mr. Robinson:—"How I loved that man!" and of his remembrance of Dean Bond's powerful address: "Mon! but he did talk."

The Bishop spent the three following days in Thorne and Leslie. On the 4th of September Mr. Gribble left Portage du Fort.

There was much sickness in the Spring of 1875, necessitating constant visiting, which Mr. Robinson found was wearing down his strength.

June 25th was the anniversary of his arrival in Clarendon, eleven years before. "How many mercies!" he writes. "How many short comings! God forgive the past and make me faithful for Jesus Christ's sake."

On Sunday the 12th of August the congregation was greatly disturbed by an announcement from the Bishop that

he had appointed Mr. Robinson to the charge of the Parish of Buckingham. Mr. Robinson acknowledged the appointment and went to Buckingham to confer with the people, but he was far from happy over the matter and finally decided that his duty for the present lay in Clarendon.

Mr. Robinson made one more effort to get work started on the church again. The building committee tried to hold a meeting on the 30th of September but only three attended: Mr. Jas. Shaw, Mr. Wm. Somerville and Mr. Hugh Brownlee, and no business was done. Money was exceedingly scarce, harvests had been very scanty, the lumber business was at a stand still, and the people were discouraged, and he felt that further attempt would be useless. When therefore the Bishop and Archdeacon Lonsdell seconded the wishes of the people of Aylmer that he should take charge of that parish he recognized God's guiding and accepted the appointment. He read the Bishop's letter to the congregations on the 2nd of April and began making preparations for removal. He held the Annual Easter Vestry meeting on the 17th of April. There was a good attendance and Mr. John H. Shaw and Mr. Geo. Hodgins were elected church wardens.

On the 1st of May a number of people assembled at the parsonage and presented him with an address expressing their regret at his departure, and wishing him God's blessing upon his work in the new parish. They accompanied the address with a purse of money.

The following week was one of many visits to sick and well.

A singular thing happened on the 16th and following days. Mr. Robinson had been to Montreal to attend a meeting of the Executive Committee, and was returning home. In Ottawa he discovered that he had lost his money, amounting to \$100.00. On the 17th he went out to Aylmer, troubled, perplexed and almost sick. He reached home on the 18th, on the 20th the house was broken up, and things were ready for



moving. On the 24th, the family left Clarendon, took the steamer at Quyon wharf. The church wardens met them at Aylmer and did everything for their comfort. But the lost money! Well! a notice of the loss had been inserted in an Ottawa paper, in answer to which a young man who found the money took it to the Chief of Police and Mr. Robinson went to Ottawa on the 25th and got it, and the young man received a reward of \$20.00.

Mr. Robinson was back in Clarendon for Sunday, the 28th of May. It was his last service as the pastor of the flock. There were one hundred and fifty people present, and there were thirty-six communicants. His solemn reflections upon the ending of his pastorate in Clarendon are recorded in his journal, and give one heart-ache in reading. He went to Bristol Corners by way of Mr. Heath's and took the service there at night. Next day he returned to Aylmer, and on Tuesday the 30th he was inducted by the Bishop into the charge of the parish of Aylmer,—Dean Bond preaching the sermon.

Mr. Robinson spent one more Sunday in Clarendon, June 11th, 1876, taking the services at St. Paul's, 9th Line, and North Clarendon. Then the Rev. H. S. Fuller gave fortnightly services, taking Bristol Corners, St. Luke's and St. Paul's one Sunday, and Leslie, Thorne and North Clarendon the next, and this continued until the 5th day of September when the Rev. W. H. Naylor arrived to take charge of the parish.







The Ven. W. H. Naylor, M.A.

## XII.

## EVENTS IN CLARENDON (1876-7).

## The New Church.

I have now reached a point in this story at which I and my family became personal and interested participants in the activities of the Church in Clarendon, and I shall be compelled to speak of ourselves and of our experiences. After some debate, I have decided for the most part to write of whatever share I or my household had in the events of the next thirty-one years as "my share", or "our share". I will write in the first person, not in the third, as a participant, not as a spectator. Moreover, as I write, I seem to be in the familiar old Study in the Rectory at Shawville.

## Our Arrival at Shawville, Sept. 5th, 1876.

I have told already, in the first chapters of this story, of my first sight of Shawville and of the depressing effect it had upon me for a time. That was in midsummer, on Dominion Day. It was two months later that I drove my own horse over Knox's Hill, bringing Mrs. Naylor and our two boys to take possession of our future home. The prospect was no more inviting than it had been before. It was a dreary, cloudy day, with a cold wind which we had faced all the way from Quyon.

Mr. James Shaw was standing at his store door. I held up my horse and he gave us a welcome to Shawville. It was about four o'clock. We drove on through the village. A few people looked out of doors wondering probably if it were the new Clergyman. We reached the Parsonage, unloaded ourselves, and found that kind parishioners had been to Quyon

and had brought up the greater part of our household goods, and we began at once to unpack and arrange furniture.

The Rev. H. S. Fuller had been keeping bachelor's quarters in the house, and he arrived presently bringing milk and bread and butter and so we had our first meal in Shawville Parsonage and lodged there that night and onward. Some of the people had been busy newly papering the parlor and some other rooms. Everything was fresh and clean, and we arranged our goods as rapidly as possible, for we began life in Shawville expecting company, and we lived there for thirty-one years always expecting company, and always happy in the expectation. I think Mr. Robinson was our first guest.

#### Our first Sunday in Shawville, Sept. 10th, 1876.

Mr. Robinson came up from Aylmer on the previous day, bringing with him a commission from the Bishop to induct me into the charge of the Parish of Clarendon. As the Parsonage was not yet quite in order, he stayed at Mr. James Shaw's, but came to us for lodging the following Tuesday evening after the Sunday School Festival.

Sunday morning was bright and warm, and over two hundred people assembled at the church. Mr. Robinson took the Morning Prayers. He then inducted me into the charge of the Parish, following the order of service provided. Mr. John H. Shaw and Mr. George Hodgins were the two Church Wardens. I then took the Communion Service and preached the sermon. There was a large number of communicants.

After dinner I drove to the Clarendon Front School House and had service, Mr. George Hodgins, Sr., going with me as pilot. At 6.30 p.m. service again in St. Paul's, and so ended my first Sunday in Shawville.

#### Two lines of Parish Work.

My parish work was now inaugurated and I began to ask myself what I had to do. It did not take long to discover that

the work was very great. I made a list of the families and there seemed to be one hundred and seventeen.

There were four school houses where Sunday afternoon services were held,—Clarendon Front, 9th Line, Starke's and 8th Line. Two services were held in the church every Sunday, and there was a Friday night service and a choir practice. There was a Sunday School of about sixty scholars, held before Morning Service. So Sunday was occupied with Sunday School and services, and the week days with parochial visiting from house to house.

About the time of our arrival at Shawville, an epidemic of scarlet fever broke out over all Clarendon and Bristol. Adults as well as children were affected by it. There were many deaths. Some weeks the church bell tolled almost every day, either for a death or a funeral.

One death—not however due to scarlet fever—was especially felt in the congregation. It was that of Mrs. Wm. Somerville who had taken so great an interest in securing funds for the purchase of the church bell. Her death was very sudden. She was going about her household duties when she dropped dead upon the floor. So much sickness necessitated a great deal of visiting. I remember especially two trips which I had to make,—the first one to the northern part of Bristol. One afternoon in November, a man came to say that some children at James Telford's, on the road to the Ragged Chute, were very ill: would I go out and baptize them? It was then getting dark. A thin cold rain was falling. The mud was deep on the roads. I took a hasty supper and started. As far as St. Luke's Church I could see the road. From there I found it with some difficulty. As I neared Telford's I was guided by the lights. It was about eight o'clock when I reached his house, after a long climb up a hill side. I had the Baptism, after which I must needs eat. These people are most hospitable. Then I was told that a young girl at the next house was very ill with the fever: would I go



and see her? I went. About eleven o'clock I started for home, but it was so densely dark that I could not see my horse, and two men came with me, one carrying a lantern and the other leading my horse until the most dangerous places were passed. They then returned, and I reached home in safety.

My other trip took place on Christmas Day. At the end of the Christmas Service a messenger came for me to visit a Mr. Richardson at Campbell's Bay, and to make as little delay as possible. Accordingly I made a short Christmas dinner, took out my horse and started. Then was just snow enough for good sleighing, and I made the journey in good time, arriving at Richardson's about 3.30 p.m. He lived in a small, well built log house on the very bank of the Ottawa River. The house is probably standing yet. So far as I can remember it was then the only house in what is now the flourishing village of Campbell's Bay. I ministered to the man as best I could, and about dark started for home, arriving there in safety. There was nothing particularly striking about this trip except that it was made under conditions of some anxiety. I reached home about eight o'clock and that night, about twelve o'clock, our third boy was born. It illustrates also the liability of the Clarendon Clergyman to be called upon, at a moment's notice, to make a long journey, and it was the first of many journeys which, in the course of my ministry, I had to make to Campbell's Bay. What was then a stretch of snow covered fields is now a thriving village where stands a well appointed English church, with its hallowing influences permeating the life of the community.

Such journeys and ministrations combined with confirmation classes and the annual series of missionary meetings constituted the ordinary week day work of the parish clergyman.

But there was a second line of Parish work demanding attention. There was a church building problem to be solved.

At my first visit to Shawville, it had been impressed upon my mind that I must in some way get the new church completed. That impression never faded. What ever else I was to do,—and there was plenty else to do, and always will be.—I must get the church completed.

To leave it as it was, was to put a drag upon any kind and every kind of parochial life. But how to accomplish the work? That was the problem.

Well! I discussed the matter with the people and called a special meeting of the vestry for the 9th of October. There was a goodly attendance, and plenty of desire to see the church finished; but many doubts as to the possibility of such an event. The reason given was that no money was in circulation. It was the worst stage of that period of financial stagnation which preceded the "National Policy". There was, moreover, a debt of \$1200.00, at a high rate of interest, resting upon the property. How could the church be finished and the debt be paid? After some discussion an arrangement was made concerning the debt. Then came the problem as to finishing the church, and first that of material for the roof. In a short time all the timber required for the frame was promised, also logs for rough lumber and shingles. Mr. Geo. Hodgins, Sr., agreed to saw the logs at his mill, and the meeting closed with much more hope than that with which it began. Following the meeting, a committee canvassed the parish with reference to the old subscription list and obtained a considerable sum of money, and a tea meeting was held in the winter which brought in further help.

With spring came the time for sawing up the logs, which had been hauled during winter to Mr. Hodgins' mill. It was my privilege to make up, from the architect's specifications, a list of all the pieces and the lumber required, and watch their production from the logs, and for a week or ten days I lived at the mill with my bill of timbers in my hand, an interested participant in the procedure.

On the 9th of July, 1877, a meeting was held at which the contract for roofing the church was awarded to Mr. Wm. Somerville. Mr. Somerville resigned his position as a member of the building committee, and Mr. Hugh Elliott, Sr., and Mr. George Hodgins, Sr., were appointed upon it. Mr. Somerville made little delay in beginning his work. August saw it in full swing. Who that saw the work does not remember the deep interest that was taken in it? The reproach which all had felt was being rolled away. As the work of roofing drew toward completion, the possibility of finishing the church entirely began to be discussed, and Mr. Somerville made an offer to go on and finish it for \$1000.00.

Preparations for a Harvest Home Festival had been on foot for some weeks. The Festival was held on the 5th of September, 1877, the anniversary of our arrival in Shawville. The present Archdeacon of Bedford, the Rev. W. B. Longhurst, then in charge of the Mission of Eardly, came up and preached the sermon. There was a great assembly of people from all parts of the Parish. The service was followed by a dinner in Mr. Jas. Shaw's grove. After the dinner a business meeting was held. Mr. Somerville's proposition was placed before the people, and in order to decided upon action regarding it, the people were asked to signify how much they could pledge themselves to contribute. The response was marvellous. I shall never forget the uplift which it gave me. From all parts of the ground came answers. . "Put me down for \$25.00". "Put me down for \$10.00". "Put me down for \$5.00"! In less than thirty minutes \$400.00 was pledged. Then came a vote on Mr. Somerville's offer. It was unanimously in favor of accepting it, and in a few days material for lathing, plastering, flooring and seating was in motion toward the church. Before the Harvest Home gathering broke up, Mr. Hugh Elliott and Mr. George Hodgins were appointed to canvass the parishioners who had not been at the Festival for their contributions. They lost no

time in making their canvass and in a few weeks they had the full \$1000.00 promised!

Plans now began to be made for the opening of the new St. Paul's. Mr. Robinson was often up from Aylmer, and his advice was always helpful. It was thought to be most appropriate, if it were possible, that the church, being called "St. Paul's Church", should be opened on the Festival of the Conversion of St. Paul, January the 25th. Mr. Somerville thought that it was quite possible and agreed to expedite the work and make it possible. Mr. Henry Horwood, just inaugurating his stained glass works in Ottawa, had been to Shawville, secured the contract to supply all the windows, and was now putting them in place. The Rev. Mr. Longhurst came and took charge of the choir. Mr. Robinson arrived on the 24th. The Bishop came on the same day by way of Sand Point. The Rev. F. Codd, who had once been in charge of the parish, the Rev. Thos. Motherwell of Portage du Fort, the Rev. E. Benedict from Bristol Corners, and the Rev. H. S. Fuller, of Thorne, assembled, all of them to joy and rejoice with us in the opening of our House of Prayer. St. Paul's Day came that year on Friday. It was a somewhat dark and snowy day; but it did not check the flow of the people toward the church, or diminish the fulness of their thanksgiving for God's guiding and blessing. There were three services:—Morning Prayer at 10.30, Litany at 3 p.m. and Evening Prayer at 7 o'clock.

About four hundred people assembled for the morning service. The Bishop preached the sermon, taking for his text the words of Ezra, III. 12, "Many... ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted for joy" and Haggai II. 9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." In the course of his sermon he said, "Let us see in



what respects the glory of this new Temple of yours may be greater than that of the former.

“First, if God’s Presence is more realized by you.

“Secondly, if a more hearty earnestness marks your services.

“Thirdly, if souls are won to Christ by your ministrations here.

“Bear in mind that the chief—the most important object for which you will meet here will be for prayer,—let it be earnest prayer, fervent prayer, heart prayer, living prayer. Don’t leave the prayers to your minister, but pray yourselves, neither leave the singing to the choir, but sing yourselves.”

About three hundred people attended the afternoon service. The preacher was my predecessor, the Rev. Geo. C. Robinson, Rural Dean. He took for his text Psalm 48, vv. 12-14. “Walk about Zion, and go round about her, tell the towers thereof,” etc. Having referred to the hopes and fears of a twelve years ministry in the parish, and the joy of the present day, he said, “Why build churches?—We build them because it is God’s will that His people should meet together to worship Him and to hear his Holy Word.

“We make them beautiful, as we have means, because we believe it to be His will that we should bring to His service the best we have. The old church has done good service in its day. It is not to be lightly esteemed, many hallowed associations are connected with it. But it is fitting that, as God has prospered you, you should build a better house for His worship.

“Let us walk about this house of God, and mark its lessons:—

“It is built of stone, the most durable substance we have, reminding us that the Church is to last.

“The Chancel looks toward the East, because Christ is the ‘Bright and Morning Star’, and He will come from the East in the latter day to save us and to judge the world.



“The Tower is the symbol of the apostolic ministry—appointed by our Lord himself, ever guarding the Faith with watchful fidelity.

“The Spire points heavenward, leading our thoughts and desires to Him Who sitteth at the right hand of God.

“The lowly door teaches us to enter God’s house with humility.

“As we enter, there stands the Font ever reminding us of our covenanted relationship with God.

“The Chancel arch is the symbol of the gate of death through which we enter the rest of Paradise.

“Within the Chancel stands the Altar-Table, before which we show forth the Lord’s death till He come.”

His sermon closed with an appeal for “worship in spirit and in truth”.

After this service tea was served to nearly five hundred people in the Academy, and then the closing service of the day was held at 7 o’clock. It was estimated that about five hundred people were present. Addresses were given by the Bishop, and the Revs. Codd, Robinson, Motherwell and Longhurst. At the close of these addresses Mr. Williamson, the Principal of the Academy, arose and said he felt it to be a pleasing task to move a vote of thanks to those who had assisted in the day’s proceedings. To the Bishop and the Rev. gentlemen who had favoured the people with their presence and services,—to Mr. Longhurst, who had taken charge of the service of praise,—to the ladies for providing so richly for their material comfort,—to the committee of management for their untiring devotion zeal and labors,—and to the contractor for his diligence in prosecuting the work so efficiently under many difficulties, trials and discouragements. After this a hymn and the Bishop’s benediction brought to a close the proceedings of a day memorable in the history of the parish..

In following up the course of events, leading to and

connected with the opening of the church, some things have been omitted which must now be put on record.

It has already been said that Mr. James Shaw was one of the building committee. He had all along taken a deep interest in the building of the church, but for the last year he had been in a state of declining health which terminated in his death at the close of the year, and the bell, which had already been removed to the tower of the new church, tolled for his burial on the last day of 1877.

I shall have occasion to refer to the almost annual confirmations held in the new church. Let me at this point make a brief record of the first. It formed a part of the opening service. It was a small class, but it counts in the story of the church's life. The following are the names:—

Ernest S. Wilson, Alfred T. Wilson, Catherine Smith, Fanny M. Smith, Kate M. Thicke, Isabella M. Shaw, Edward Brownlee.

Bishop Oxenden had visited the parish on the 23rd of the previous August, and confirmed thirty-three persons. Some of them are good and faithful parishioners at the present time, some have removed to distant places, and some have passed beyond the veil. It was an interesting and attentive class, and our weekly preparation meetings were bright spots in the work of that happy and quickly passing summer.

On the day following the opening of the church, the Bishop went to Thorne to be present at the placing of a monument commemorating the life and death of the Rev. Thos. Johnson. The monument stands on the road side opposite the spot where his body was found on the 17th of August, 1873.

## XIII.

## Events in Clarendon (1878).

## A New Organ—The Harvest Home.

Clarendon never saw Bishop Oxenden again. He felt the cold on this trip very keenly, and was quite ill after it. On the 18th of March, 1878, he sent a pastoral letter to the clergy announcing his decision, after much painful debate with himself, to resign his charge of the Diocese upon the conclusion of the approaching Lambeth Conference. Following upon this was the election of Dean Bond on the 16th of October to be Bishop of the Diocese. His consecration took place on the anniversary of our church opening, January 25th, 1879. There was consequently no confirmation in the summer of 1878.

As long as the old church was used, the small melodeon, presented by Bishop Fulford, was sufficient to lead the choir; but its want of proportion to its surroundings in the new church soon became painfully felt, and, early in the Summer of 1878, Robert Shaw, a member of the choir, and others, started a movement for the purchase of a new organ. The effort was heartily endorsed by the congregation and before the end of the year a sweet toned Estey organ occupied a place in the Chancel and is still in use, some of its reeds no doubt betraying signs of age, but still it continues a very beautiful and powerful toned instrument; and what a succession of organists there has been! It may interest the readers of this story to have the list before them. As my memory goes, they succeeded one another in the following order:—Miss Lizzie Shaw, Miss Janie Shaw, Miss Lizzie Hodgins, Miss Charity Elliott, Miss Isabella Shaw, Miss Nina Hodgins, Miss Porteous, Miss Emma Wilson, Miss Amy

Burroughs, Miss M. K. Thomson, Miss May Shaw, Miss Minerva Caldwell, Miss Ivy Cowan.

The last three named have acted in connection with Miss Thomson for the past eleven years. They have been a faithful succession of church workers, loyal to their clergyman, and diligent in their duties. No doubt they regard it as a great privilege to have held the position, and to have led the choir and congregation in ascribing worship and praise to Almighty God; at the same time a debt of gratitude is due to them for their devotion and diligence.

The Harvest Home Festivals of Clarendon were events looked forward to and prepared for with much interest. There were fourteen of them, but they covered a period of sixteen years. Two were omitted,—one of them because there was no harvest, the great hailstorm of July 29th, 1886, had destroyed it. The other was cancelled owing to an epidemic of diphtheria. With these two exceptions Clarendon held its annual Harvest Homes for sixteen years. The dates were shifted backward and forward to avoid clashing with other public events.. When the dates came early the festivals were largely attended. But the Pontiac Agricultural Fair took possession of the month of September, and October rarely gave us good weather for an outdoor dinner. It did once, and we had a bright warm day and a most enjoyable festival. But another year we had a snow storm with our October Harvest Festival, and so we reluctantly dropped the outdoor dinner, but kept the Thanksgiving with a Church service.

Thanksgiving was the key note of all our Harvest Festivals. We joyed before God according to the joy of Harvest. First of all, we sanctified our joy with prayer and praise in the House of God. It usually required three days and sometimes more to decorate the church. A special preacher was secured, and all the neighboring clergy were invited. We sometimes secured the services of a brass band. A committee of men prepared the grounds and put up the dinner tables;



a committee of ladies canvassed the parish to provide the dinner; and yet another committee had charge of the dinner when the day arrived. Every festival, when it came, was a highly organized concern.

I have spoken of the first one which was held and which was attended and followed by such satisfactory results. The second also was memorable and highly satisfactory. It was held on the 28th of August, 1878. The Rev. Dr. Clarke, Incumbent of Buckingham, was invited to preach the sermon. He had visited the parish two years previously in connection with the missionary meetings. Mr. Robinson also came. He was just starting the movement for the rebuilding of the church at Aylmer, and he brought a company of Aylmer people with him to take part in the Festival, and to see the Shawville Church. Amongst them was some one who wrote to an Ottawa paper a very full account of the day's proceedings and a good description of the church. I quote both. The writer says:—

“Harvest Home at Shawville:—This interesting gathering on the 28th of August was perfectly successful. The morning service in the new Anglican church was attended by all who could possibly be seated. Eight clergymen were present. The opening sentences were read by Dean Robinson of Aylmer, and that most beautiful service derived an added interest to many of his listeners, for the church in which he spoke was begun during his pastorate, and it might well be said that every stone in the edifice had been consecrated with his prayers. Other clergymen taking part in the service were the Rev. Thos. Motherwell, the Rev. J. A. Newnham, the Rev. Geo. Allan, the Rev. John Seaman and the clergyman of the Parish, the Rev. W. H. Naylor. The Rev. W. B. Longhurst presided at the organ. It was a source of regret that the new organ the congregation are purchasing had not been secured in time for this occasion. The Rev. Dr. Clarke, in his sermon, mentioned impressively the fact that the law imposing upon



men the offering of the first fruits to God, had never been abrogated.

“At the conclusion of the service a procession was formed, headed by the Bristol Band, and three hundred people proceeded to the picnic ground, a large wood, containing, in a dim recess, a beautiful little lake. The day was a good specimen of perfect August weather and the dinner under the trees a triumph of good living. After dinner the audience listened to short addresses. Dean Robinson gave a clear account of the Anglo-Israel theory, with some of the strongest arguments in its support. Rev. Mr. Longhurst expressed his pleasure at becoming better acquainted with the numerous congregations in the Deanery of St. Andrews, which as he remarked has no northern boundary except the Arctic Ocean. Dr. Clarke humorously remarked that there were two additional reasons for believing that the Britons were the “lost tribes”, as every true Briton was addicted to grumbling and fond of money, two traits for which the Hebrews are equally famous. He also spoke of the Great Pyramid as having, like Solomon’s Temple, been built by the direct intervention of the Most High. The Rev. J. Seaman and others also spoke, and Mr. Williamson, the principal of the Academy, said the Clarendon people had been already too much flattered about their beautiful church and now Mr. Robinson wished them to believe they were members of the aristocracy in the world:—that of the House of Judah.

“A vote of thanks was given to Dean Robinson for his many services in connection with the new church, to the ladies who had provided the feast, and to all who had assisted. The Band struck up the National Anthem, and the crowd dispersed.”

Following this is a description of the church. “The congregation have made it in a double sense a sacred place by memorial offerings. Nothing is incongruous. No tawdry upholstery or jarring combination of color has spoiled the

beauty of the whole. As the church appeared, with its harvest decorations of the kindly fruits of the earth, and the lilies of the field, it was praise materialized. The outlines of the interior were followed by cedar wreaths; the lectern, reading desk and pulpit were festooned with them with a flower here and there. The effect produced by the mingling of flowers, grain, grasses and fruit was indescribable and many remarked that it was the most beautifully decorated church they had ever seen. A light framework covered with evergreen and repeating the arches of the windows was placed in front of the chancel. The chancel was ornamented with beautiful plants in bloom and the altar with cut flowers and fruit. The church itself is so symmetrical that it lends itself easily to decorative art. The roof is paneled and beautifully finished. The altar of carved ash, oiled, is the gift of Dean Robinson and bears an inscription, "To the Glory of God and in memory of Bertha Sarah and Edith Emily, infant daughters of the Rev. George C. Robinson, sometime priest of this Parish." The Prayer Desk was given in appreciation of the faithful labors of the Rev. G. C. Robinson, Priest of this parish from July 1864 to May 1876. The Bishop's chair was given in memory of Edmund A. Hodgins, by his mother, Mrs. Jas. Hodgins. The Credence Table was given by Mrs. Lyon. All this furniture is finished in carved wood, the work of Mr. Wm. Evans. There is no paint in the church. The triple window over the Altar is the gift of the Shaw family in memory of their father and brother, and is very beautiful. The corresponding windows at the West end were given by Mr. Wm. Somerville in memory of his wife, by Mr. Naylor, and by Mr. Horwood, of Ottawa. There is also a side window presented by Mr. Geo. Hodgins, Sr., in memory of his son, Thos. Hodgins."

Such was the church as it appeared to visitors seven months from its opening.

That long ago Harvest Home day ended with a concert in

the drawing room of Dr. Lyon's house. The programme which was much enjoyed was provided by the Rev. Mr. Longhurst and our friends from Aylmer.

The Harvest Home of 1881 was held on the 21st of September. The sermon was preached by the Rev. T. E. Cunningham, of Buckingham. The day was a charming autumn day and was thoroughly enjoyed. It ended with an evening service at which the Rev. A. J. Greer, of Thorne, was the preacher.

## XIV.

## Events in Clarendon (1879-1880).

**Consecration of the Church.—Ordination of the Revs.**

**C. Lummis, W. B. Longhurst and J. A. Newnham.—**

**Confirmation, Jas. A. Elliott and Geo. Abbott-Smith.**

**The Lumber Districts' Sacrifices.**

The early part of the Summer of 1879 was occupied with preparation for the visit of the Bishop. It was Bishop Bond's first visit since his consecration to his sacred office. It took place on the 20th of July. There were thirty-five persons seeking confirmation, and they came from all parts of the parish.

Advantage was taken of the Bishop's visit to hold a business meeting of the congregation and consider what steps could be taken to release the church from the heavy debt which rested upon it.

There was a mortgage of \$1200.00 with interest amounting to \$600.00, on which only \$329.00 had been paid. It was a serious situation for those times and some kind of effort had to be made. Accordingly a meeting was held on the 22nd of July. The Bishop had announced his willingness to confer with the people regarding temporal matters, and under the inspiration of his presence and counsel things were done. The creditors offered to contribute \$100.00 each. The Rev. Thos. Everett, who had just taken charge of the Mission of Bristol, and who through Mrs. Everett, a daughter of the Rev. F. S. Neve, felt a deep interest in the welfare of the parish, came forward and offered to loan the sum of \$600.00 at a comparatively low rate of interest, and to give the parish ample time for repayment on the condition that the remaining one thousand dollars be raised by the parish and the church

be released of the mortgage. This was agreed to. Mr. Everett accepted a mortgage on the parsonage property as his security. The proceeds of the Harvest Home of 1879 were devoted to this purpose. A canvass of the parish was made during the winter of 1880, and when spring arrived the total amount required had been raised, the mortgage was discharged, the church was free, and could be consecrated!

Meanwhile additional memorial articles were in course of preparation by Mr. Wm. Evans and by Mr. Horwood of Ottawa. These consisted of communion railing, and panelling for the East end of the church. The frame of the panelling is made of ash and filled in with illuminated tables of the Creed, the Lord's Prayer and the Ten Commandments beautifully painted on zinc. That on the North side of the window commemorates the work of the Rev. Dr. Falloon, the first missionary. The South side commemorates the work of the Rev. F. S. Neve, the second missionary in the parish, while the communion railing has an inscription commemorating the work of the Rev. J. S. Sykes, the third missionary. The choir seats, made hurriedly for the opening of the church, were only temporary. They were now replaced with the present beautiful choir seats, also the work of Mr. Evans. These memorials were placed in the church on the first of May, 1880, and on the following days. All these efforts called forth the generosity of the people and were accompanied by a considerable financial development. The Report to Synod for that year, 1879-1880, showed a total in contributions of \$1742.00.

### Consecration of the Church.

Things were now tending toward that important event. The Bishop was about to hold an ordination to admit three young men to the order of the priesthood. They were the Rev. C. Lummis, the Rev. W. B. Longhurst, and the Rev.



J. A. Newnham. When approached about the consecration of the church, he offered to consecrate it and to hold the Ordination in it, on the 11th day of June, St. Barnabas' Day, 1880. That was a day to be remembered. Careful preparation was made for it. Had it been the consecration of the church only, it would have been solemn and interesting; but combining the consecration and the ordination doubled the deep and sacred significance of the day and its events.

On the day appointed great numbers of people assembled. Eardly sent its contingent, for the Rev. W. B. Longhurst, who was to be ordained, was their clergyman. Onslow was represented for the same reason, the Rev. J. A. Newnham was the clergyman there. But Bristol, Thorne and Portage du Fort were also represented, for it was the first ordination ever held in this part of the Diocese of Montreal. Consequently more people came than could possibly find room in the church. Beside the candidates for ordination, the clergy present were the Rev. Rural Dean Robinson, his brother, the Rev. Canon Frederick Robinson, the Rev. Canon Johnston, Rector of Hull, the Rev. Canon Henderson, the Bishop's Examining Chaplain, and the Rev. Thos. Motherwell. The church wardens that year were Mr. Hugh Hobbs and Dr. Lyon. A number of the older men accompanied them, as they met the Bishop at the church door and formally requested him to perform the act of consecration and then conducted him and the clergy up the aisle to the entrance of the chancel, while the congregation joined in the 24th Psalm. The consecration service ended with the hymn

"Blessed City, heavenly Salem,  
Vision dear of peace and love,"

and then came the Ordination Service. The sermon was preached by the Rev. Canon Johnston, and the service proceeded according to the form provided in the Book of

Common Prayer. It is always an exceedingly impressive service and it lost none of its impressiveness upon that occasion. One aged parishioner especially never forgot the solemnity of that service,—Mr. Thos. Prendergast, to whom I have referred as retaining such a vivid recollection of the Sunday School Festival and of the address of Dean Bond. Mr. Prendergast lived to be over ninety years of age and I visited him many times in the last years of his life, but never without hearing his version of the two events. Especially he dwelt upon the long procession of white robed clergy marching up the midst of the church and taking their places before the Altar. It gave him a vision of heaven. “If it was so glorious a sight upon earth,” he said in substance, “what must it be to see the thousands of saints in heaven in their white robes before the throne of God?”

An evening service was held, when the church was filled again, and addresses were given by the Bishop, Canon Henderson, Canon Johnston and Rural Dean Robinson. Canon Johnston’s address was particularly appealing. It was as if he were bidding a final farewell to a company of long tried and valued friends.

The month of July was occupied with confirmation classes, in preparation for the Bishop’s annual visit which took place on the 27th of July. A number of middle aged people came forward at that confirmation to receive “the laying on of hands”, but there is one name in the list which especially arrests attention. It is that of James Alfred Elliott, the present talented Rector of the Church of St. John the Evangelist, Port Hope. For much the same reason we pause as we read that the Bishop on the same tour, visited St. Thomas’ Church, Bristol Corners, and confirmed one young man whose name was George Abbott-Smith.

I wish here to record an experience which illustrates the sacrifices sometimes required of those who live on the borders of the lumber districts, and are connected with that industry.

Out on the shore of the Green Lake lived a Mr. Samuel Wilson and his family. It was a family very highly esteemed. Two of the boys had been confirmed at the opening of the church. The daughters were always ready to help in church work. The eldest daughter was married to a Mr. Ben Smith, who had a large farm at the head of the Pickanock River, and in winter kept a stopping place for teamsters who were hauling supplies to the shanties in that neighbourhood and to those up the Coulonge River. It was a busy place. Men in dozens were coming and going every day, but there were no neighbours. Mr. Smith's family was the only one in a distance of ten or twelve miles. To save her sister from too great loneliness Miss Maggie Wilson went up early in the winter to stay with her.

On the 18th of March, 1880, word came to me that Miss Wilson was very ill. I rose early on the morning of the 19th and drove to Otter Lake Farm, where I had dinner at Mr. Lunam's. It was close on thirty miles from there to Mr. Ben Smith's. I started after dinner, and it was getting dark when I arrived amongst people from my own parish, who were hauling logs to a small lake. They directed me to Mr. Samuel Wilson's shanty. Mr. Wilson gave me a hearty welcome, and after supper went with me to Mr. Smith's, about two miles further. I found Miss Wilson very ill. . She had taken a heavy cold which had settled upon her lungs. I administered Holy Communion, and between ten and eleven o'clock returned with Mr. Wilson to his camp. That night I slept in a shanty bunk. I had a bed of hemlock boughs laid on poles for a spring, overhead an opening in the roof gave me a sight of the stars and plenty of lovely fresh air. The next day I returned home and sent Dr. Lyon up to Mr. Smith's. He found Miss Wilson in a critical condition, and ordered careful nursing. Accordingly her mother went up to care for her. All were anxious for her recovery to a stage where she could be brought home. The time for the Spring break up was

approaching, after which the crossing of some streams would be dangerous. Some of them were already threatening, but longer delay meant waiting until summer. So to keep her above high water a bed was made on the top of some large boxes, on a strong wood sled. She was placed in the bed and warmly covered; and in this way attended by her mother and other friends she was brought home—a long fifty mile journey. It occupied two days. A heavy snow storm came on at one time and made a coating over her bed of two or three inches of snow; but what gladness it was to be at home!

She regained some measure of strength, but never her former health and after a long struggle in fighting off disease she broke down and died.

The mother too never recovered from the hardship of that winter's trying experiences. It was no long time before her health gave way to disease, and after some months of acute suffering she passed away.

The strain of war demands its sacrifices but so also, it would seem, do the industries of peace, on which so much of the stability of nations rests, involve great sacrifices on the part of many connected with them.

Mrs. Wilson and her daughter were greatly missed in the little community around the Green Lake and along the 9th Line.







St. John's Church, Quyon.



St. James' Church, Leslie.

## XV.

**Events in Clarendon (1880-1882).**

In the autumn of 1880 there developed a consciousness of the need of an awakening and deepening of faith and devotion. The development of the parish in material ways was abundantly evident. It was important that faith should keep pace with works. It was seven years since the Rev. J. H. Dixon had held his eight days mission in the old church. He was appealed to again, and he responded generously. Arrangements were made for a parochial mission which was to begin on Sunday morning, the 12th of December, 1880. As a preparation for it a series of special Advent Services was held at some of the outstations. For some time now, in addition to the Sunday afternoon services at outstations, there had been fortnightly services at No. 5 School House on Monday nights, and at Radford or Brownlee's School House on Thursday nights. Four of these outstations were now selected for Advent Services, namely, No. 5 School House, Radford and Starke's School House, and services were held at each place for three nights continuously, before the mission in the church began, and the 9th Line School House where services were held for two nights when the mission was concluded.

The mission services began as arranged on the morning of December 12th and finished on the evening of the 19th. The congregations on the first Sunday were eighty and one hundred and fifteen; on the final Sunday they were one hundred and sixty, and three hundred. Sixty-four persons came to Holy Communion on the second Sunday morning, but on Christmas morning there were eighty-four,—a good indication of the spiritual value of the mission.

On the Monday night following the close of the mission

a Church of England Temperance Society was organized, which maintained an almost continuous existence and activity for nearly twenty years. As a matter of fact it never broke up. When it ceased activity it was for lack of a room in which to hold its meetings, and its last meeting closed, not with a resolution to disband, but, with a resolution to "suspend" meetings until there should be a parish hall or some other convenient place in which to meet.

During the winter of 1881, social meetings of the congregation were held at the houses of some of the people with the view of bringing together members of the congregation from distant parts of the parish.

On Sunday the 29th of May I had a somewhat strenuous experience. Mr. A. J. Greer, who was looking forward to ordination, was doing catechist's work in the Mission of Thorne, and on that Sunday we exchanged services, that the people of Leslie and Thorne might have Holy Communion. I held the two services, and about 6 p.m. started, from Mr. Greer's house, for home. I saw the threatenings of a storm, but hoped it might not be very severe. I had driven about a mile on my way when the storm came down upon me, and what a storm! A stormy wind! torrents of rain! vivid lightning! and crashes of thunder! It drove directly into my face. My horse tried to turn and get away from it, and I had great difficulty in keeping him in the track. The first fury passed, and I drove on for a couple of miles and a second storm came on. This time the lightning and thunder were still more terrific. One crash of thunder was appalling. The earth seemed to vibrate, but the turn of the road at Ralph's Corners gave us relief by turning our faces away from the wind, and my horse travelled more freely. When I reached St. Matthew's Church and turned South there was a curious glow in the atmosphere. It should have been dark, but I could see my horse and the road quite plainly, and I could not account for it until I had passed Thos. Shepard's place, and

there back of the rise of ground on the West of his house stood a great dead pine, or rampike, blazing from top to bottom. It had been struck by lightning, and was the torch which lighted me for three or four miles of my road. I faced many storms in the course of my ministry in Clarendon, but this one stands out with especial vividness in my memory.

The Advent Season of 1881 was one of especial effort. Beginning with Sunday, November 27th, continuous services were held in the church and at the outstations until Christmas Day was passed. Not a day was missed. The whole parish was covered. The usual Sunday services were held and then the school houses were visited and services akin to mission services were held at No. 5 School, Radford, 8th Line, 9th Line, and Starke's Corners. The last week of the season was reserved for the church, and though no large numbers assembled on the week days, yet when Christmas Day came, and one hundred and eighty people filled the church with prayer and praise and there were eighty-two communicants, it was felt that the effort was worth while.

The Winter of 1882 brought the usual amount of visits to sick and well, and the usual quantity of driving. There were two drives to Ottawa, one of them involving much hardship owing to a severe storm of wind and snow. There was a drive to Leslie to administer Holy Communion to a dying man, a drive which was very exhausting owing to its coming on the top of several days of constant driving without any opportunity for rest,—owing also to having to be made in the night both ways without any sleep.

About this time request was made for celebrations of Holy Communion at Starke's Corners, and it was done, although it was found awkward to carry the large vessels which were used at the church back and forth to the school house. On the 28th of March I arrived home from a service in the Clarendon Front School House to find the parsonage filled with friends from Starke's Corners who presented me



with a purse of \$12.25 with a request to use it for a surplice and as far as it would go for a set of portable communion vessels. Just two months later I was sent for to visit an aged German named Steincké living on the shore of Johnson's Lake in Thorne. When I arrived I found him earnestly desirous of receiving Holy Communion. It was a new situation. I had to converse with him by an interpreter. His two daughters spoke both English and German. In this way I could converse, but to hold a Communion Service was another matter, until I discovered that they had the English Prayer Book in German. I then made ready for the service. I stationed one of the daughters at the head of her father's bed, with her German-English Prayer Book. When I had read a Prayer she read it over in German to her father. I went through the service in this way, she reading in German what I read in English, and thus I administered to him the Holy Sacrament to the great comfort of his soul. Before the end of the service, the sons came in. I think there were six of them. I never met with a family more profuse in their expressions of gratitude. They urged money upon me which I declined. But when they insisted I said I would add it to the fund which I already had toward the purchase of a portable communion set. It completed the amount needed, and when I went to Montreal I found a Chalice and Paten which were just what I desired, and which I used all the remaining years when I visited the sick, or had Holy Communion where no vessels had been provided. It was understood by the donors that I was to regard the set as my personal property, and so I have the chalice and value it highly, but I left the paten in the church at Shawville as it was found to be very convenient to have a second paten there.

It must not be supposed that all this time the ship of the Church floated serenely upon the waters of its Galilee. Storms did sometimes come down which threatened to drive it from the shore. Such a storm arose over the use of the proceeds of



the Harvest Home of 1882. There was a difference of opinion. I felt obliged on principle to take a certain stand. Many took an opposite view. For a few days I thought it was to terminate my ministry in Clarendon, but things came right and I can see now that I was being tested.

The Bishop's visit this year, which took place on the 15th day of July, was the occasion for a most pronounced expression of faith and devotion.

Effort had been made for some time to realize in fact, what is taught in St. Paul's Epistles, and believed by Christian people, that the Holy Communion is the great sacrament of the unity in one body of the many members of Christ. There was a large number of communicants in the parish, but they never came all together in one body or company, to partake together of the pledges of their unity.

This was felt to be a defect in our parochial life, to remedy which it was proposed to hold three great communions in the year, at Christmas, at Easter, and at the Bishop's visit. This proposal had been before the people for a couple of years. They responded well at Christmas time. They had responded well at the Bishop's visit, in 1881, when there were one hundred and fourteen communicants; but the great response came this year when there were one hundred and fifty communicants uniting with their Bishop in that great act of faith which has the pledge of the Divine Presence and the Divine blessing. This act of corporate communion was kept up for a number of years, the numbers not varying greatly from year to year. In 1883 the number of communicants was 127; in 1884 the number was 151; in 1885 it was 110; in 1886 it was 130; in 1887 it was 148; in 1888 it was 139. Those were happy years in the story of Clarendon's parochial life.

But sorrows came as well as joys. No event of 1882 affected us more deeply than the death of the Rural Dean, the Rev. Mr. Robinson, at Aylmer. It took place on the 12th

of December, in the very midst of his work of rebuilding the Aylmer Church.

The first service held in the rebuilt church was the service of his burial. The contractor and workmen spent the whole night before the funeral clearing the church out and making it ready for the service. All Aylmer mourned his loss, and Clarendon sorrowed in unison with its sister community! It was my sad duty to conduct the burial service. I am sure I did it in a most imperfect way. I seem not to have realized the fact of the death.

On the 14th of the following month Aylmer Church was ready for reopening, and it was my privilege to hold the first Sunday Services in it. How we missed Mr. Robinson at those services!

## XVI.

## Events in Clarendon (1883-1884).

**A new Rural Deanery.—John Vaughan's trust in God.—  
An Eventful Missionary Journey.**

The year 1883 began with a very pleasing event. I went to No. 5 School House, for the usual Monday night service there, and on my return home I found the Parsonage filled with people, from different parts of the parish, who had taken possession of the house for the evening, and announced that Mrs. Naylor and myself were to be their guests; and then two things followed:—a presentation and a tea. The presentation was that of a magnificent pair of Buffalo robes. They were beauties. Moreover they supplied a want. I had never had more than one robe and it was getting very thin, as I had found in recent night drives. I do not know who was happiest that night, the clergyman in receiving such a gift, or the parish in making it. Sure I am that all were happy, and that the tea and refreshments were thoroughly enjoyed, and the robes gave me comfort on many a long drive for twenty-five winters.

In April that year I received another demonstration of the kindness of the people. On the 12th of April a number of men assembled in Wm. Corrigan's bush and cut a quantity of wood for the Parsonage, and on the 21st it was drawn to the house all free of cost.

The same thing was done for us on two other occasions, much to our relief in financial ways.

I suffered this Spring from an attack of congestion of the lungs, was confined to the house about ten days and had to give up services one Sunday.

The death of Rural Dean Robinson left the Deanery of

St. Andrews without a Rural Dean. It was an immense territory to be served by our Rural Dean; beside which the Church was developing. The Bishop therefore decided to divide it and make two Deaneries,—the Eastern part to retain the old name of St. Andrews and the Western part to take the name of Clarendon. The Deanery of St. Andrews was to include all of the old Deanery East of the missions and parishes along the Gatineau River; the Deanery of Clarendon to include these parishes and missions and all the territory within the limits of the Diocese of Montreal West of the Gatineau River. The Rev. John Rollit, then Incumbent of Grenville, was appointed Rural Dean of St. Andrews, and the Rev. W. H. Naylor, Incumbent of Clarendon, was appointed Rural Dean of the new Deanery of Clarendon.

I held my first Deanery Meeting at Shawville on the 6th day of June, 1883, having six clergymen and eight laymen present. Parochial Reports were considered and the need of filling two vacant parishes, of appointing a travelling missionary for the lumber camps in the winter and for unoccupied territory in the Summer and of dividing some of the overgrown missions, such as Thorne and Aylwin, was discussed. The Mission of Thorne and Leslie reported that the building of three churches was contemplated. One was in view in Aylwin and one was nearly completed at Quyon. The completion of the church at Aylmer was also referred to.

In July of this year a beginning was made toward supplying more frequent services and more constant teaching at some of the outposts of the parish. I have already spoken of a young man at Bristol Corners, named George Abbott Smith. He was beginning his preparation for the work of the ministry, and was willing to do mission work. We had discussed plans for mission work at one of the Clarendon outposts and, on the 22nd of July, he began holding services at the 8th Line School House. There were results of this

effort which we shall have to notice before this story is fully told.

Sunday, the 12th of August, 1883, was another of Clarendon's great days, marked by two great congregations, by the confirmation of fourteen candidates, and by the ordination to the Diaconate of three young men:—Mr. A. Boyd Given, Mr. Robt. L. Macfarlane, and Mr. S. Moore. The Rev. W. B. Longhurst preached the ordination sermon, and the Bishop preached at the Evening service.

The last week of this year was occupied with a series of mission services in the church, conducted by the Rev. F. H. Duvernet, now the Bishop of Caledonia and Metropolitan of British Columbia. These services, like previous ones, were largely attended and productive of much good.

The work of the Church in Clarendon and the adjoining townships had now reached a point at which it was considered advisable to give me an assistant, and on the 15th of September, 1884, the Rev. George Johnson arrived for that purpose. He remained until November, 1885, and then took charge of the Mission of Chelsea. With his help more frequent services were given to some of the outstations.

The Rev. A. J. Greer of Thorne was in occasional contact with settlers in the Township of Pontifraet and we made arrangements for a trip of exploration together to ascertain what were their spiritual provisions, and whether the Church of England could do anything for them. Accordingly on the 22nd of September, 1884, I drove out to Thorne Parsonage with the view of getting Mr. Greer to go with me. In this I was disappointed. He could not go. I therefore went on alone. It was the Up-Pickanoek road, the same which I had followed on my trip to Mr. Ben Smith's, only then it was Winter and now it was a most glorious September day. The trees were gorgeous with color. I had a pair of small ponies which I drove for a number of years, and which became well



known up and down both the Ottawa and the Gatineau River. They rattled over the Otter Lake and Pickanock roads at a great rate. Nevertheless I was miles from Mr. James Way's, which was my destination, when night began to fall. Not a living creature had I met for a good while. I reached a house which had been inhabited on my former trip. It was entirely deserted. The situation was not encouraging. My horses were plainly disappointed. They wanted rest and food. There was nothing to do but to drive on. So on we went in the fading light. Presently I smelt tobacco smoke. I thought it was the sweetest perfume. It lifted a load from my shoulders. Where there is tobacco smoke there must be humans. Even the ponies revived, and presently we overtook two men driving cattle. One of them was Mr. Way. "Drive on," he said. "There is only one house between this and my place, and that is the Indian's lodge. Drive straight on. The first lights you will see beyond the Indian's lodge will be in my home." I drove on for five or six miles,—part of the way through tall timber, which made the road intensely dark. About eight o'clock I came to Mr. Way's house and had a very hearty welcome. During the evening I made inquiries about the people in Pontifraet and how to reach them. I had to cross Squaw Lake. It happened that a Swede named Jansen was staying that night at Mr. Way's and would return to his home at the head of Squaw Lake in the morning. He would take me over. I went with him in the morning. It was three miles by a footpath through the bush to the lake. We embarked in his birch bark canoe which leaked. We stopped at a half-way island, hauled out our canoe and emptied the water, and then went on. It was about five miles to Jansen's house. The lake is one of those many-armed lakes, in which the Laurentian country abounds. Jansen had acquired a fairly good knowledge of English, but his aged father and mother and his sister knew only Swedish, and he had to interpret for me. They insisted on my having dinner

before going on. My road was little more than a foot path. I followed it for about two miles and it brought me to the house of Mr. Louis Derouin, a Roman Catholic family. I was bidden to walk in and be seated, which I did. I said, "You do not know who I am." "Well," said Mrs. Derouin, "I did not at first but I think I know now, you are Mr. Gillis." Now Mr. Gillis was a leading lumberman and a prominent public man, and I said, "No! I am not Mr. Gillis." "Who are you then?" she asked.

"Well," I said, "I am the English Clergyman who lives at Shawville."

"You are," she replied, "what ever in the world brought you up to this country?"

I said that I wanted to discover who lived there, and whether I could do anything for them. "You have a houseful of children here. Are they fond of pictures?" Then I undid my parcel of illustrated papers and left a good proportion for them.

"Don't fail to stop on your return," was her good day charge.

In about another mile I came to the house of a veteran frontiers man,—"Wolf" McKay, he was called,—an old Scotchman, who had acquired the name of "Wolf" from having in his younger years caught and strangled a wolf which attacked him in his barn. One could easily believe it. That huge frame and those sinewy arms must once have possessed a giant's strength. I delayed but a few moments as I was to return and sleep at Mr. McKay's, and I wanted to explore the whole settlement, so on I trudged for about four miles, finding myself on a road which led out to Fort Coulonge, and arriving at the house of Mr. Hiram Thrasher. The hills were longer and higher than any I had seen in the Laurentian range and the soil was very strong, but covered with great numbers of flat stones. I had to miss two settlers who lived at some distance in from the main road. At Mr.

Thrasher's I agreed to take a Sunday later in the fall, and go up and give the people a service in Mr. Thrasher's house. Then, as the day was wearing away, I turned back and reached Mr. McKay's but not the end of my day's work, for down through a piece of bush and on the shore of a lake lived an Englishman named John Vaughan, a son-in-law of old Mr. McKay. I could not leave the settlement without seeing him. I therefore followed a rough track and reached his house. What a talk I had with him! He came from Southampton, England, had been brought up in the old Church, had lived where I found him for twelve years, and had never before seen a clergyman of any kind in his house, or in the settlement. As we talked the minutes grew to an hour, and night was deepening, and I said I must go. I left some Prayer Books, and bade good by to the family, but John Vaughan said he would walk with me which he did for some distance. Finally I said "Good night; trust in God." He caught at the words "Trust in God!" "I do trust in God. Let me tell you something. Do you see that field sloping down to the lake? A week ago last Sunday morning my whole year's crop of wheat stood in that field, cut, bound, stooked and ready to go into my barn, and the heavens were black with clouds threatening every moment to break in torrents of rain. I sat on my doorstep debating with myself what to do. It was my family's year's supply of food. Might I not haul it in? It was a great struggle. But I decided that I would trust in God. So I left the grain in the field. On Monday morning we were all up and at it, as soon as we could see, and the wheat went under cover without a drop of rain upon it. I do trust in God."

Honest and believing John Vaughan. He was the preacher that night. He preached me a sermon which I have never forgotten.

I slept at Mr. McKay's and wakened in the morning to find it raining, and I had nothing with me to keep it off,—

neither rubbers, nor rain coat, nor umbrella, and I had three miles of tall grass to tramp through, a canoe trip of five miles,—and three miles of rain laden bushes to part hither and thither with my hands and arms. Mrs. Derouin insisted on my putting on her husband's overcoat. That was some protection. It was drenched through when I reached Mr. Way's but it saved my other clothing to some extent. I dried myself at Mrs. Way's cook stove as much as possible. Then I got out my horses and started up the River to visit Mr. Ben Smith and his family. It was a twelve mile drive, but the day had turned fine and I expected to enjoy it. I made a short stop to visit Mr. Way's aged father and then travelled on. The road was little used, but it was firm and fairly smooth. Some of the bridges were objectionable, from my ponies' point of view. When they could they cleared them at a leap. At one point we had to make a choice between floundering through a dreadful bog and sliding down an almost perpendicular rock. We took the rock and fell down safely. About this time I began to feel ill, and when I arrived at Mr. Smith's I was very unwell, chilly and cramped. I got to bed as quickly as possible, with a great mustard plaster across my chest. Mrs. Smith dosed me with hot ginger and covered me with layers of blankets and I lay in a hot bath of perspiration the night long. It was probably the saving of my life. I was very weak in the morning, but after a time I arose, had a light breakfast and I started on my return trip. It was a glorious day. My ponies always travelled freely when they had their heads toward home, and at sundown we had reached Mr. Michael Queale's where we found the kindest hospitality. Indeed my memory of that trip is linked up with gratitude for the kindness which I experienced everywhere, at Mr. Way's, in the settlement across the lake, at Mr. Smith's, and at Mr. Queale's.

The following month was occupied with a series of missionary meetings through Onslow, Bristol, and Clarendon,



and it was not until the 21st of November that I was able to carry out my arrangement to give the Pontifract people a Sunday Service. On Friday, the 21st of November, I drove to Mr. Hiram Thrasher's, going this time by way of Fort Coulouge. I spent Saturday as a holiday, enjoying the magnificent views which are obtainable from some points. Word had been sent throughout the settlement about the Sunday morning service, and the people came early. John Vaughan and his family were there. I had Prayer Books with me. We sang well-known Hymns. The whole service I am sure was much appreciated. My great regret in connection with it was and is that I was never able to follow it up with other visits or services. One of the objects in view in getting the Campbell's Bay Mission established was to do something for the Pontifract Settlement, but there seemed always to be obstacles in the way.



## XVII.

## Events in Clarendon (1884-1888).

**A Synod Sermon.—The first railway train.—Woman's Auxiliary organized.**

The day I started on my drive to James Way's Mrs. Naylor also started on a trip to Montreal, Noyan, and other places, to visit our friends. She was gone a month. An incident occurred when she was returning home which illustrates the inconvenience from which people living in Clarendon or Bristol suffered when they had to make journeys to Ottawa or elsewhere. We had no railway. Either we had to drive a long and tedious journey of fifty miles to Ottawa, or cross the river and get the train at Sand Point. It was seven miles from Shawville to Bristol Wharf, and then four miles by water to Sand Point. At the time referred to a small ferry steamer, called the "Janet Craig", ran between the two points. It was the 25th of October that Mrs. Naylor was returning home.

I went over to Sand Point in the morning and went as far as Carleton Place where I met her, and came back in the afternoon to Sand Point to find the lake swept with a furious gale of wind. Our steamer however started out. About half way over she was caught in some tremendous seas which tossed her from side to side and for a few moments threatened to swamp her. All the passengers had gathered in the cabin. There were some ladies and children, and our own four boys, and a number of men. Some of the children were thrown across the cabin floor. Our boys were clinging to the window frames. The cabin stove began to jerk about and one of the men braced his feet well apart and lifted the stove and let it swing until the danger was past. We had a few more anxious

moments but they were brief and we reached the Bristol Wharf in safety. I seldom think of the ante-railway days in Clarendon without recalling that day's experience on Chat's Lake.

The Winter of 1885 was one of storms and deep snow, conditions unfavorable to Winter parish work and yet I find that in February my ponies carried me 268 miles to make 94 parochial visits, and in March 310 miles to make 95 visits. In only one summer month did they exceed these figures, and that was in July when they travelled 397 miles, enabling me to make 112 visits.

At the Synod of the Diocese in June this year I was called upon to discharge a duty of great responsibility which was to preach the Synod Sermon. I took for my text, Exod. XIX. 15:—"Speak unto the children of Israel that they go forward." I prepared my sermon with much care, but when I had delivered it I thought I had failed. There seemed to be a lack of response. This was soon changed however and I was made to feel that after all my sermon had struck home.

The Rev. Geo. Johnson left me in November. I missed him very greatly. The Rev. Jas. Senior came to take his work in the parish.

The year ended as it began with cold and storms, which continued through the Winter of 1886. To make matters worse my health gave way and I was obliged to give up services all the month of January. I resumed my work however on the last day of the month and had three services and three sermons.

The 13th day of this month of January, 1886, is memorable in the history of Shawville. It was on that day that the first train of the Pontiac and Pacific Junction Railway reached Shawville and was welcomed with great rejoicing by the people. It was a great event for our little world. It gave us connection with a greater world from whose life we had been cut off to a large extent. I spent

Sunday, February 7th, in Montreal, and preached missionary sermons in the Cathedral. Two questions were much debated in the parish this year, one related to the enlargement of the cemetery and the other to the acquisition of more ground at the back of the church. The latter was settled by an agreement with Mr. Isaac Dagg by which the church corporation guaranteed him a road across the East end of the church lot and he in turn donated to the church a piece of ground twelve feet North and South and running from East to West the whole width of the two lots on which the church stands. This arrangement was affected at a later date by the purchase of the Dagg property by Messrs. James and G. F. Hodgins. The matter of the graveyard was not disposed of so quickly. Mr. Dagg offered a piece of ground at the rear of the cemetery. It was irregular in shape and insufficient in size. Mr. Wm. Dale offered an acre of ground at the rear of the Methodist Cemetery for \$300.00. This offer was accepted in the end, or rather the church acquired the whole piece of ground from the Methodist Cemetery to the railway fence.

This year, it will be found, upon consulting the records of the vestry meetings, an effort was made to give more practical vitality to the offices of church wardens and sidesmen.

By resolution of the vestry the church wardens and sidesmen were authorized to hold meetings at stated times to consider and take action concerning all matters affecting the temporal work of the Church. Thus we find them holding meetings on the 4th of May, the 13th of July, the 3rd of August, the 3rd of November and the 7th of December.

An abstract of the minutes of the May meeting will illustrate the working of this plan. It was resolved:—

1. That the sidesmen act in rotation, two for a month at a time, as ushers, to seat strangers and provide them with

books. Mr. A. C. Williamson and Mr. C. R. Morrison to act for the month of May.

2. That the church bell be rung in addition to the present times, fifteen minutes before every service.

3. That two dozen Prayer Books and two dozen Hymn Books be procured and kept at the church door for distribution.

4. That a plan be obtained for a porch at the church door, and submitted to a carpenter for estimate of cost.

5. That the cost of making certain improvements about the tower be also ascertained.

6. That H. Elliott and Geo. Findlay be requested to examine the cellar wall of the Parsonage and report the cost and method of repair.

This scheme worked out excellently, but it had a difficulty. It made demands upon the time of busy men which they were not always able to afford. At the same time I have regretted that we did not make more effort to continue it.

To make a record of the result of the above Resolution No. 6:—let me say that a report was made that the cellar wall could be repaired, but that it could not be made satisfactory without rebuilding the whole wall. This was the beginning of the movement which ended at length in the building of a new parsonage.

This was the year of what has always been spoken of since as the great hail storm. There have been hail storms since but none of equal extent or severity. It came on Thursday, July the 29th.

Mrs. Naylor and I were making visits to the people around Dale's Lake. We were on the road near Mr. Geo. Stanley's when we heard two sharp reports like pistol shots, and looking across the lake I saw the sky becoming black. We were only a short distance from Mr. Edward Dale's and I hurried my horses: but the storm broke upon us just as we



reached Mr. Dale's door. However it was not very severe. There was a gust of wind and then a few moments of hail the size of large peas. But I suspected that we got only the fringe of it, and when it was over we drove on. What a sight met our eyes after passing Thomas Richardson's! The hail was piled in drifts against the fences; fields which had waved with loads of wheat were stripped as bare as in November. I drove up to Mr. Wm. Earles' door. He said, "There is not a sheaf of wheat left between here and the Bristol line."

On we went around by Wilson's Mill and everywhere was the same desolate scene of destruction. Indian corn mangled and torn, potato vines ground into the earth, windows on the storm side of the houses broken to bits. We drove home as quickly as possible, not knowing what to expect. We found fifty-four lights of glass broken, window shades torn, and a general air of desolation. At the church all the West end and North side windows were broken, and half the horse sheds at the back of the church lifted and swung several feet from its place.

I drove to the stores to ask about glass, and not a light could be had. The stock was sold out, and it was weeks before we got the parsonage windows repaired. The church windows had to be taken out and shipped to Ottawa for restoration.

The storm made a path across the Township about three miles wide, and all vegetation within its lines was destroyed.

We made no attempt to hold a harvest festival that year, not because we lost our faith in God's merciful provision for the needs of life, but it was felt to be in a measure incongruous to ask people to rejoice when their farms were stripped bare of almost everything in which they had been accustomed to rejoice.

The Bishop made his annual visit in August. St. Stephen's Church, Greermount, which had been in course of building for some time, was opened for Divine Service on the



18th of the month, and the corner stone of St. James' Church, Leslie, was laid on the following day.

The winter of 1887 like its predecessor was one of storms and deep snow. After some thawing in the month of March there still remained such a depth of snow on the 31st of the month that the fence tops could only just be seen. Owing to the removal of the Rev. A. J. Greer to Grenville I was obliged to make a number of trips to Thorne during the winter and spring.

The sudden death of Mr. Wm. Brownlee, on the 12th of June, was keenly felt in the parish. He had been a faithful Church member and an active worker. Having no advantages of education he nevertheless organized a Sunday School at Radford School House and carried it on till it became well established. Then he went to the 8th Line and did the same thing, organizing a Sunday School with Samuel Richardson as Superintendent. It was the more remarkable because Mr. Brownlee could neither read nor write but he possessed a genius for organization and a faculty for getting others to do things which he could not do himself.

On the 9th of November occurred the marriage of the Rev. N. A. F. Bourne and Miss Isabella Williamson, an event in which the congregation took much interest. Mr. Bourne had recently been appointed to the Mission of Thorne, and Miss Williamson had grown up in the village of Shawville and had been diligent in good works.

The Autumn of 1887 was occupied with preparation for a Parochial Mission, the fourth series of such services in the history of the parish. Most careful preparation was made. The mission was conducted by the Rev. J. G. Norton, D.D., the Rector of Christ Church Cathedral, Montreal. It began on Thursday, December the 8th, and ended on Thursday, December the 15th. The following record of attendance will show the interest which was taken in it:—

Thursday, December 8th . . . . .	Morning	22,	Evening	225
Friday, December 9th . . . . .	—	36,	—	350
Saturday, December 10th . . . . .	—	36,	—	130
Sunday, December 11th . . . . .	—	16,		
Sunday, December 11th . . . . .	—	190,	—	350
Monday, December 13th . . . . .	—	32,	—	375
Tuesday, December 13th . . . . .	—	40,	—	320
Wednesday, December 14th . . . . .	—	41,	—	350
Thursday, December 15th . . . . .	—	60,	—	400

The morning services were celebrations of Holy Communion. There were two services on Sunday morning with 16 communicants at the first service and 83 at the second.

On January 10th, 1888, the Rev. H. Beer, of St. Joseph's Island, Diocese of Algoma, gave an illustrated missionary lecture as a result of which a meeting of the ladies of the congregation was held at the Parsonage and a branch of the Woman's Auxiliary was organized.

On the 30th of April, 1888, two young men arrived from the Diocesan College to help in the Church's growing work, Mr. Swithin Lane and the Rev. Seth A. Mills. Mr. Lane went immediately out to Leslie to work under the direction of the Rev. Mr. Bourne. Mr. Mills was placed in charge of the Mission of Bristol, but for the present he was to make Shawville his headquarters and give me what assistance he could. In June we learned that Mr. Lane was very ill, and on the 15th I drove out to Leslie to see him. Dr. Lyon who was attending him found it very difficult to visit him with frequency at such a distance and urged bringing him down to Shawville. Failing to find a boarding place for him we brought him to the parsonage and made a bed for him in the parlor. Spite of all that could be done for him he grew steadily worse and died on the 30th of July. We buried him in the clergyman's lot beneath the pine tree in the cemetery,

and mourned his death with sincere sorrow, for in his short stay in our midst he had endeared himself to us. He had a mother in Ireland and a brother, a clergyman in England, and I had to write them full accounts of his illness and received from them letters full of appreciation for the kindness which our people showed him.

The weather conditions of that July and August were very trying. Our two little children, twin-boys, born March the 25th of this year, had never been strong. The heat and other conditions were against them, and four days after Mr. Lane's death dear Baby Arthur died, and twenty days later, on the 23rd of August, our other dear little one, Cyril, was taken away. These were sorrows, but we experienced so much kindness from the people that the bonds of affection between us were more strongly cemented than ever.

## XVIII.

## Events in Clarendon (1888-1892).

## The New Parsonage.—Endowment Fund.

The Bishop made his eleventh visit to the parish on the 14th of August, and confirmed forty-one persons. There was the usual large congregation to meet the Bishop, and a large number of communicants.

We were now approaching the twelfth anniversary of our arrival in Shawville, and it was decided to celebrate the event with special services and a social gathering. The services were held on Sunday, September 2nd. There were large congregations and fifty-four communicants. My text in the morning was Deut. VIII. 2, "Thou shalt remember all the way which the Lord thy God led thee."

The social was held on the night of the 4th of September.

The next night a meeting was held to discuss the question of a furnace for the church, which had until now been heated by stoves.

On the 4th of October we held our annual Harvest Home in a storm of snow and rain. The Rev. A. B. Given preached the sermon. The proceeds were added to the furnace fund. On the 24th and 25th October a number of men assembled and excavated the basement of the church and on the 1st of November the furnace was installed, to the increased comfort of the congregation.

During the greater part of the month of October missionary meetings were being held in the parish and the adjoining missions. All the summer and fall the need of a new Parsonage was the topic of conversation. The people had an experience one night in the winter of 1888. Some kind of social gathering was being held in the Parsonage.

It proved to be a cold and windy night. The wind penetrated everywhere. The people crowded about the stoves but could not get warm, and they went home declaring that it was "too bad for anything". "It was a shame to ask a clergyman to live in such a house," etc. When summer came that night's experience was in danger of being forgotten; but the north wall of the cellar broke loose one night and fell in, and something had to be done. A meeting was held on the 19th of November at the Parsonage. There was a good attendance. The house was thoroughly examined, and it was decided to build a new Parsonage. The old house was to be taken down, and such material as was suitable was to be used for the new house. There was a good deal which was suitable. A subscription list was started on the spot, and the winter was spent in making preparation and obtaining estimates of cost.

Many designs were considered and one was finally chosen as satisfactory. Upon being submitted to builders it was found to be too expensive. It was put through a process of pruning. A few changes were made, and it was adopted. A number of meetings were held and a building committee was appointed.

The contract was awarded to Mr. H. H. Elliott to put up the building. We began taking down the brick veneering of the old Parsonage on the 10th of April 1889, on the 24th of April we slept for the last time in the old house. The next day we moved over and occupied a house then owned by Mr. Edward Hodgins where we lived while the new house was being built. On the 20th of May a great gathering of men was made and the old house was taken down. On the 2nd of July the foundation walls of the new house were finished and the frame of the building was going up. At the end of September painting was being done, and on the 9th of October we were moving into our new house and slept there that night for the first time although many things remained to be done. The outside bricking, for instance, was left for a year or



more. We found the house very satisfactory. It was bright, roomy, and convenient. It was also like the old house, wonderfully elastic. It did not seem to matter much how many people came looking for, or hoping for, lodging, the house expanded and took them in. On the 4th of December parishioners to the number of one hundred and fifty or more, came to hold a "house warming". Whether they intended it or not they hit upon a night when the thermometer went down to fifteen degrees below zero, but they warmed the house and the house warmed them! They went from room to room, examining, approving, and rejoicing.

The bricking was done by Mr. Ralph Hodgins in November, 1891, and Mr. Finnigan built the veranda immediately afterwards.

In order to meet a need which was urged at almost every annual Deanery meeting, the Rev. N. A. F. Bourne and the Rev. S. A. Mills made arrangements to visit the lumber camps on the Black River in the winter of 1889. They put their two horses together and made a team, and started on the 29th of January and arrived back on the 13th of February, having driven two hundred and fifty miles and visited eight shanties and six depots. They held services at all the shanties and depots and distributed papers and books.

On the 14th of March, Mr. Paleston-Roberts arrived to take up work in Thorne in succession to the Rev. Mr. Bourne who was to be appointed to St. Andrews.

There is a record that on the 14th of July, 1889, a special collection was made for the endowment fund of the parish. Upon consulting the Journal of the Synod of June, 1889, it will be found that the parochial endowment fund amounted to \$30.63, and turning to the Report of the Executive Committee to the Synod of 1918 it will be found that the Clarendon Parochial Endowment amounts to \$477.66. The story of this fund is interesting.

Miss Lois Smart, the daughter of Mr. Alexander Smart,

died at an early age. Before her death she placed in the hands of the Rev. Mr. Robinson a small sum of money to be used as the nucleus of an endowment for the Parish of Clarendon. I think the amount was \$10.00 but when Mr. Robinson transferred it to me, as Incumbent of the Parish, he made it \$20.00. I paid it to the church wardens on the understanding that eventually it would be placed in the hands of the Synod. When the year of Queen Victoria's Jubilee came, 1887, advantage was taken of it to make an appeal for donations and collections for the purpose of forming or increasing the endowments of parishes. It was explained that the fund would be placed in the hands of the Synod, interest and collections to be added annually, and to remain unused until it should amount to such a sum that the annual interest would be of appreciable value in some important work in the parish. The response to this appeal was not very great, but it amounted to something. The collection was made every year for some years, and there were a few donations to the fund. It amounted to \$20.00 in 1887. By next year it will amount to \$500.00.

On the 17th of this month a meeting of the ladies of the congregation was held to consider the question of painting and decorating the interior of the church. On the 29th of September and the 6th of October the church was in the hands of the decorators, and the services were held in Mr. James Hodgins' Hall. The church was re-opened on the 13th of October. The work had been done by Mr. Wm. Howe of Ottawa and was very satisfactory.

A very unusual phenomenon was observed on Christmas morning, 1889, at about 8.30 o'clock. A brilliant double rainbow was seen in the western sky. One bow was perfect, and the other was broken in the centre. This was followed on the night of the 26th by a most terrific gale of snow and wind.

Our Church Temperance Society was very active about this time. On February 2nd, 1890, the Rev. A. B. Given

preached sermons in connection with it. On the 4th of the same month, and on the 5th and 19th of March well attended meetings were held, and addresses and papers given by the Rev. F. R. Smith of Hull and by the Rev. S. A. Mills. On the 16th of April there was a membership of fifty persons. The metal badges of the Church of England Temperance Society were used. Some of our young men were about that time finding their way to the Pacific Coast, and they carried their badges with them. One of them met an Englishman wearing the same badge. They recognized one another as members of the same Society and formed a friendship on the basis of it.

On the 30th of April, 1890, the Rev. S. A. Mills and Miss May Dunscombe were married in St. Paul's Church, with the best wishes and prayers of a large circle of friends for God's blessing upon their married life.

Through the great kindness of many friends, chiefly in Montreal, I was enabled to take a trip to England in the summer of 1890. I found it very difficult to get away from the parish. There were many sick people. The night before I started I visited James Hobbs, whom I felt sure I should not see again in this world. It was after nine o'clock when I reached home. On arriving at home an aged and anxious parishioner had been in to obtain certificates of the Baptisms of his twelve children. It took me until two o'clock in the morning to write them all out and do some other necessary things. Then I lay down for a few hours, to rise early and be ready for the train. Such was our life in Shawville in those years. It was strenuous to a high degree.

The ocean trip both ways was a great rest. I experienced much kindness in England, both from Mr. Wm. Ross, to whom I had a letter of introduction, and from the Rev. J. A. Newnham, the present Bishop of Saskatchewan, and his father and relatives at Corsham. I was back in my parish on the 27th of August. By degrees I felt the benefit of the trip

to my health, whilst the experiences and the many places and things which I saw in England were an education.

The year which followed did not differ materially from those which preceeded.

Our Sunday Schools were particularly interesting in those years. In 1891 we reported two hundred and fifty-six scholars and twenty-three teachers. Meetings of the teachers were held both to study the Sunday lessons, and the Bible, Prayer Book, and Church History generally. Children's Services were held every three months, when useful books and cards were given in recognition of regular attendance. I had reason to know that these books were highly valued. There were Sunday Schools at Radford and at the 8th Line where annual examinations were held at the fall closing.

In order to give unity to the three Sunday Schools a Parochial Sunday School Teachers' Association was formed on the 27th of October, 1892, and meetings were held at which question papers were given out and brought back with answers at the next meeting.

The Sunday School teachers of the Deanery had already been organized into an Association and meetings held. The first of these meetings was held at Aylmer on the 6th of September, 1889. The second was held at Shawville on the 6th of October, 1890. The Very Reverend Dean Carmichael and Dr. L. H. Davidson came to this meeting and helped us very materially in the discussion of Sunday School problems and in perfecting our organization. In 1891 the meeting was held at Hull, and in 1892 at Quyon. The meetings were always well attended when they were held at Shawville. We not only had teachers from our own schools, but also from Portage du Fort, North Clarendon, Bristol, Quyon, Aylmer and Hull; and when the meetings went to Hull or Aylmer there was always a goodly number of Shawville and Radford teachers in attendance. The meeting of 1892, held at Quyon, possesses a special interest. After discussion upon the

subject of Sunday School Organization, the following resolution was adopted:—

That this Institute urges upon the Diocesan Sunday School Committee the employment of a Diocesan Sunday School Agent:—

1. To visit the Sunday Schools and help in organizing new Sunday Schools, acting with the Incumbent of parishes.
2. To be a bond of connection between the Sunday School Committee and the Rural Deanery Institute.
3. To encourage the development of the Book Depository.

No doubt our ideas outran the possibilities of the time, but they indicated what was felt to be a need in Sunday School work, and it was gratifying to us to see some of the ideas to which we tried to give expression worked out in fact in the organization of the Sunday School Commission of the General Synod.

The meeting of October 14th, 1896, at Bristol Corners, was largely attended, and will be remembered on account of a fire which interrupted it for a time, and burned down a dwelling house.



## XIX.

## Events in Clarendon (1892-1893).

## Jubilee of the Parish.

The problem of providing sufficient help in the work of the parish was not yet solved. Up to this time the assisting clergymen in Clarendon also had complete or partial charge of the mission of Bristol. But the mission of Bristol was developing. A new congregation was formed at Bristol Mines, and Mr. Mills and his successors found it necessary to devote all their time to their own special charge. The Parish of Clarendon was not in a position to meet the cost of a second clergyman, but it was willing to do something, and it was decided to obtain a student for the summer months. The whole question was considered at a meeting of the vestry on the 24th of February, 1892, and as a result Mr. W. P. R. Lewis, now so well known in the Diocese and the Synod, arrived on the 3rd of May and continued with me until the 28th of August, giving me most efficient help in holding services and visiting the people.

It was my great privilege to have charge of the Annual June Examinations at Shawville Academy for many years, and also of the examination for Teachers' diplomas under the Central Board of Examiners. I have always regarded Education as a necessary handmaid to Religion, and I look upon those who are engaged in the work of Education as contributing something very essential to the full moral and religious development of the nation, and so I gave a hearty welcome to the Examination week each year and look back with pleasure to my intercourse with principals and scholars, and candidates for diplomas. In looking over my records for 1892, I find that I spent five days at the beginning of June

holding the Annual School Examination, and three days at the end of the month holding the Examination for Diplomas.

I also find a note that James A. Elliott was ordained on Sunday the 12th of June and that he preached in St. Paul's Church, Shawville, the following Sunday night.

The Rev. Jas. Thompson, another Clarendon boy, preached at the morning service on the 26th of the month.

On the 15th, the Rev. G. Osborne Troop conducted a "Quiet day" for the members of the Rural Deanery and preached to a general congregation at night. On the following day the Rural Deanery held its annual meeting with twenty-six members present which is noted as a record attendance.

It was this year that the Rev. H. Plaisted and his family moved from River Desert to Portage du Fort where for the next six years they wielded so fine an influence upon their people, became well known to our people in Clarendon, and much beloved by them.

Beginning on the 1st of November the Rev. G. Osborne Troop conducted the fifth series of Mission Services, closing on the 10th of the month. Like the previous series, these services were attended by large numbers of people, and they undoubtedly did much to deepen the spiritual life of the people.

At a meeting of the parochial branch of the Woman's Auxiliary, on the 28th of February, 1893, the idea of holding a celebration of the Jubilee of the Parish was discussed. On the 19th of May it would be fifty years since the first confirmation. The result of further consideration was a decision to hold the celebration in June, the 21st was chosen as the date. The Bishop entered heartily into our undertaking and was to come and preach the sermon, but his severe illness came on and Archdeacon Lindsay of Waterloo came in his place. We tried to get all the clergy who had been connected with the parish. The Rev. C. P. Abbott was the only one who was able to be with us. The Rev. Rural Dean Sanders of

Lachute and the Rev. Thos. Everett, cheered us with their presence, and we also had with us the Rev. A. A. Allen, Rev. W. A. Fyles, Rev. W. C. Dilworth, Rev. H. Plaisted, Rev. J. M. Coffin, Rev. W. E. Kaneen and Rev. J. L. Flanagan.

“The Shawville Equity”, speaking of the event, said:—  
“It might fairly be designated a red letter day in the history of the Parish of Clarendon. The assembling together of five hundred people to commemorate the anniversary, it may be said, of the establishment of an important religious center, half a century ago, was an event of more than ordinary significance.

“Considered apart even from its chief object, it was something which tended to revivify recollections—some of them perhaps dear to many—of bygone days, of youthful associations, and of incidents that transpired and adventures experienced when this township was for the greater part an unbroken forest.

“It was an occasion in which the aged people took a deep interest, as it was only natural they should, when it is considered that nearly all were associated in some way or other with those occurrences which fifty years later it became fit and appropriate to celebrate.

“Divine Service began at 10 o’clock. There was a full church. The Venerable Archdeacon Lindsay preached the sermon. There were one hundred and thirty communicants.

“At the close of the service, the congregation, headed by the Sunday School, and by members of the Temperance Society, marched in procession to the dinner grounds. After dinner the assemblage gathered around the platform.

“The Hymn “Praise my soul the King of Heaven” was sung, the Rev. Mr. Plaisted presiding at the organ. The Rev. Mr. Naylor then gave a resumé of the history of the parish, closing with the following words:—

“Live unto God! Not many will be here fifty years

“hence, but if the world stands, some will, in the providence of God, be left; not all of the young, but some of them. The years will work their changes for you, but I charge you to live unto God, and when another half century closes remember this day, and meet and celebrate your centennial—your Second Jubilee. Who will remember it? Long ere it comes many of us will see another land that seems very far off and the King in His beauty. God grant that none be wanting there at last. I charge you stand ready for that journey.”

“The Hymns “God Eternal, Mighty King” and “Soldiers of Christ arise” were then sung, after which Dr. Lyon came forward and read an address of welcome to the Rev. C. P. Abbott, who, many years ago, was resident Pastor of the parish. Mr. Abbott made a touching reply.”

Mr. H. T. Gosselin, the veteran school teacher, followed, giving some interesting reminiscences of the difficulties that were met with by those engaged in educational work in the early days.

Remarks with reference to deceased clergymen of the parish were made by the Rev. Thos. Everett.

The charge to the remaining members of the Confirmation Class of 1843 was delivered in an impressive address by the Rev. A. A. Allen.

The Rev. Rural Dean Sanders extended greetings from the Deanery of St. Andrews to the Deanery of Clarendon.

The Venerable Archdeacon Lindsay, representing the Bishop, made the closing address.

“Praise God from Whom all blessings flow” and the Benediction closed this part of the proceedings. Then tea was served and the people dispersed.

It may be observed that this year, 1918, will complete half of the second fifty years in the history of the parish of Clarendon. It will not be so very long to the end of the next twenty-five years.



## XX.

**Mr. H. T. Gosselin, the veteran School Teacher.**

The death of Mr. H. T. Gosselin, on the 26th of August, 1893, removed a well known and unique personality from our midst. Everyone in the Southern part of the County of Pontiac knew him. He came to Clarendon first of all to teach the village school. In later years he taught in many district schools in Clarendon, Thorne and Leslie. I have been unable to discover the date of his coming, but I find his name in the Rev. Mr. Sykes' list of subscribers to Church funds in 1855.

He left in my hands a brief sketch of his own life which was published in the "Equity" of August 31st, 1893. In substance he said that he was born in Odelltown, Que., about six miles from Rouses Point, N.Y. His father, who was one of the pioneer settlers in that part of Canada, had lost everything in the war between England and the United States and had been reduced from comparative comfort to absolute poverty. In this state of things a son was born, June 18th, 1821, and grew up to boyhood and young manhood. That son was the H. T. Gosselin of this narrative. In the sketch of his life referred to he says:—"I can not remember a time when I could not read. I was ambitious to obtain an education. I read everything and studied hard. I kept my word and never neglected an opportunity of doing a kindness." How true that was of all his later life! It was natural for him to be kind and it raised him up friends in many quarters and gave him his dearest wish, an access to many libraries, which would otherwise have been closed to him. "But," he said, "I was no saint." His creed or rather moral code was short—do no wrong, forgive no injury. How to forgive was the hardest lesson he ever had to learn. In his boyhood, he was like other boys: he could climb, run, row or ride. He began teaching in his teens. He taught two or three



years at home,—went to the Townships,—taught first in rural districts and then got into the villages. When the late Mr. Egan induced the people of Clarendon to start their High School, the trustees wrote to Bishop Fulford asking him to recommend a principal. He and the Rev. Wm. Bond recommended Mr. Gosselin who had been taking a course in the Normal School, under Principal Hicks. That must have been about 1854 or 1855. The use of wall maps, globes and black boards in the schools of Pontiac County began with his arrival.

Mr. Gosselin's outline of his life and work stops here, except that he refers to an incident in which quite a number of his friends had part, and were always thankful that they had the privilege of having part. These friends included Archdeacon Lindsay, the Rev. J. A. Newnham and others, who entered into correspondence with the Educational Department at Quebec and, by raising a certain sum of money, secured a pension for Mr. Gosselin which provided for his modest wants for the last five or six years of his life. He says it was done before he knew it, and when he was told of it he could find no words to express his gratitude and he added, "were I to name all my friends to whom I am under obligation I should name half the people in Litchfield, Clarendon, Thorne, Leslie, Bristol and Onslow. An old man's blessing will do them no harm. I refer them to 1st Thessalonians V. 23. God bless you dearest friends! Farewell."

One of the last schools, if not the last, taught by Mr. Gosselin was the school at Charteris. He especially requested me to attend the closing of this school. Taking the Rev. Jas. Senior with me I drove out in the morning to the school and found the school room well filled with parents and friends as well as with children. The morning was taken up with an examination of the children's acquaintance with their various studies in arithmetic, English grammar, and geography, and

they had to exhibit their expertness in reading, spelling and writing. It was in fact a very thorough examination, and reflected credit upon both teacher and scholars. When noon arrived we discovered that the people were prepared for a picnic dinner in which we were invited to share. This consumed something more than the noon hour, and then the school was called to order again. Mr. Gosselin now produced a quantity of books which he proceeded to allot to different scholars for proficiency, regularity in attendance, good conduct, etc. They were remarkably good books, copies of the best poets, books of travel, and good fiction. . The proceedings of the day illustrated two things,—first, the high aim of Mr. Gosselin not only to instruct the mind, but also to build up a good moral character and develop a mental and spiritual appetite for “whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report”, and secondly, they illustrated to my mind the respect and affection which the community had for the aged teacher.

My own estimate is borne out by the reference to his sterling qualities made by “The Equity” at the time of his death. It said:—“In the death of Mr. H. T. Gosselin the Township of Clarendon and the surrounding country loses one who was the friend of everybody and the enemy of none. Thirty years of his life, he spent in teaching in the various schools in this part of the province, and the greater part of the present generation have been his scholars at one time or another. Men who have made their mark as physicians, teachers and clergymen, counted him their friend. He took much interest in the work both of public schools and Sunday Schools, and was always anxious to encourage scholars to think as well as learn. There are probably not many houses in the county which do not possess some memento of his friendship. He was never happier than when trying to make others happy. At the same time he was most thankful for any kindness which he received. One of his last requests was that

his thanks should be conveyed to those who had been so kind to him. The large attendance at his funeral testified to the high regard in which he was held."

Mr. Gosselin was a great lover of music. I do not know that he ever sang anything, but he would sit by the hour, shading his face with his hand, and listening to some kind friend who would sing and play for him. "Music, flowers, and children" was his favorite formula for the most beautiful things in God's great creation. He had some favorite books. One of them was the Greek New Testament, and especially the Gospel of St. John. Another was Bishop Bickersteth's "Yesterday, Today, and Forever", many copies of which he gave to his young friends. He was very fond of the old Latin poem known as "Dies Irae". He came to my study one day and repeated a translation of it into English, I think it was Sir Walter Scott's, and then he repeated a translation of his own.

The wide scope of his reading and the accuracy of his scholarship were remarkable when one remembers that he was almost entirely self taught. He acquired a small library of very rare books, some of them valuable as antiquities. I have a rare old folio volume in monastic leather binding, with some of the old brass clasps remaining, which he presented to me and which I value very highly. It was published in 1530.

His faith and life as a member of the old English Church were matters of development. He was regular in attendance at services when he was within reach, and found comfort and strength in the sacrament of the Lord's Supper. He thought it should be administered every Sunday as in the primitive Church. We discussed sacred things together in the spirit of friends, and each claimed the right to his own opinion in matters outside the great truths of religion.

After his superannuation took effect he became restless. He was not satisfied to be idle. He came one day to ask my advice about taking a Subscription Book Agency. I advised

him to do something more worthy of himself. The result of our conference was that I ordered a box of books for him from the Christian Knowledge Society, and when they arrived he sold them through the country for a small profit, although I suspect he gave away many volumes. They were such books as "Lane's Notes of English Church History", "The House of God the Home of Man", "Cutt's 'Turning Points in Church History'"—all standard and reliable works. He was very happy in this work. When his stock was sold out I ordered another supply. Thus he had occupation and could feel that he was still disseminating useful knowledge.

After his burial a meeting was held in the church and a committee was named of which I was made Secretary Treasurer, for the purpose of erecting a suitable monument to his memory. The sum of \$21.00 was promised at the meeting, and subscription lists were placed in the hands of the teachers in all the schools where Mr. Gosselin had taught, with the result that a sufficient amount was contributed to procure a most appropriate monument. It consists of a rough block of marble, resting on a solid base. One side is dressed and polished and inscribed with his name and the record of the fact that it is erected by many friends and scholars who had enjoyed the benefit of his teaching. Mr. Gosselin was a scholar, a true friend, a teacher, a humble servant of Jesus Christ, but, like many other true, good and great characters, he possessed a huge frame, an awkward manner, and a peculiar stoop of the shoulders; and he almost invariably carried a parcel, by all of which he could be distinguished at a long distance. All these peculiarities were forgotten when one came to know the sterling character, the kindness and the worthy aims and efforts which lay beneath them. There never was but one H. T. Gosselin, and it was the privilege of Clarendon to shelter the last days of that one and to give his body rest upon the hill side where sleep the bodies of many whom he loved and served in life.







St. Stephen's Church, Greermount.



St. George's Church, Thorne Centre.

## XXI.

## Events in Clarendon (1894-1896).

## Archdeacon of Clarendon.

## New Churches Opened.—Clarendon a Rectory.

In the latter part of April, 1894, I received a letter from the Bishop which greatly surprised me. It was an announcement that he had appointed me to the office of Archdeacon of Clarendon, the appointment to date from April 25th, 1894. At the same time he appointed the Rev. F. R. Smith, the Rector of St. James' Church, Hull, to be Rural Dean of Clarendon.

This was a year of steady work and life in the parish. The Sunday School Teachers' Association held its regular meetings, the children's services at St. Paul's maintained their interest, the annual fall Sunday School examinations were held at 8th Line and Radford, and the Deanery Sunday School Teachers' Institute was held at Shawville, with an attendance of forty-five teachers, and fifteen others.

There were also signs of strong Church activities in the immediate neighborhood. Clarke's Settlement lies within the Township of Clarendon and formed part of the parish originally, but at this time it was under the charge of the Rev. H. Plaisted, of Portage du Fort. A church, to form a spiritual home for the community, had been contemplated for some time. This year it became a reality. The corner stone was laid on the 22nd of May, and on the 1st day of August it was sufficiently completed for the Bishop, at his annual visit, to open it for the performance of Divine Service.

The next day, August 2nd, in the Mission of Thorne, the Bishop consecrated St. Stephen's Church, Greermount, and

the following day, August 3rd, he opened St. George's Church, Thorne Center, for continuous use,—a remarkable series of services, and all of them signs of the development and establishment of Christian faith and life in organized form in these several communities.

During the winter and spring of 1894-5, a series of cottage meetings was held in the Parkman and Radford sections of the parish. At these meetings a course of addresses was given on the History of the Church of England. The addresses were illustrated by the large historical pictures published by the Christian Knowledge Society. Much interest was manifested in these meetings and the attendance was excellent. The first one was held at the house of Mr. A. S. Smart on the 5th of December; the next at Joseph Brownlee's, Radford:—then a second one at Joseph Brownlee's, followed by others at Robert Smart's, Mrs. Wm. Brownlee's, Wm. Horsefield's, Mrs. Thos. M. Hodgins' Matthew Sinclair's, Wm. Mee's and Mrs. Alex. Smart's.

On the 1st of January, 1895, the parish became entirely self-supporting and took the standing of a Rectory.

On the 12th of June this year occurred the great railway excursion of the Sunday Schools in the County of Pontiac to Aylmer.

Mr. W. B. Crawford, the railway agent at Shawville, initiated the movement, but in some way I became involved in so much of the responsibility, both to the railway company and to the public, that it occupied my whole time for at least a fortnight before the event. The excursion was thrown open to all the Sunday Schools in the County, of whatever denomination, at a uniform rate of twenty-five cents for the children and fifty cents for adults. The tickets were placed in my hands and were on sale for a week before the excursion. Mr. Crawford saw to the securing of a sufficient number of coaches. The event created the most wonderful interest. Mr. Ben Smith's boys, at the head of the Pickanock, heard of it

and two of them walked thirty miles down to Otter Lake and there got the stage to Shawville, in order to join the excursion. It was estimated that nine hundred people, young and old, took part in it. There were twenty-six Sunday Schools represented. The day was warm but very fine. On arriving at Aylmer the Rev. E. P. Judge and others met us and led the way to a beautiful grove on the lake shore below the town, to which the several Sunday Schools marched in procession, some with banners. The day passed without mishap, but if ever there was a thankful man it was myself that night when I saw the last child alight from the train and get safely started homeward.

Just a month later, on the 12th of July, occurred the death of a long-standing member of the congregation, one whom all loved and respected, Mr. Hugh Elliott. Death came to him with no special warning. I had been talking with him that afternoon and then had driven down the Portage road to make another call or two and when I returned about two hours later he was gone. It was a great shock. He had been friend, councillor, and support to me. His burial, which took place on the following Sunday afternoon, was attended by an immense company of people.

This year again saw some of the old outposts of the original parish of Clarendon perfecting their organization and strengthening their position. Under the direction of the Rev. W. A. Fyles, the old log Church of St. Matthew's, North Onslow, had given place to a neat and substantial brick building, which the Bishop consecrated at his annual visit on the 17th of August. Two days later, August 19th, when he arrived at Bristol Mines, he had another church to consecrate,—St. Barnabas', which had been built under the direction and self-denying labors of the Rev. W. C. Dilworth.

This autumn I undertook a work for the Executive Committee of the Synod, which necessitated my absence from home all the months of September and October and the first



half of November. This was to visit all the parishes and missions North of the Ottawa and St. Lawrence rivers to explain the working of the recently adopted Mission Fund Plan and secure the guarantees of the vestries. I enjoyed this work and at the same time was glad when it was finished. The Rev. W. J. Hamilton, a young man recently ordained, took my parish duties in my absence.

On the 17th of December, the Rev. Chas. Wright came to help me during the winter. My son H. A. Naylor had been my helper for the three previous summers.

Divine Services had been held in the school house at Starke's Corners ever since my arrival in 1876, and there had been some degree of development. A church had sometimes been suggested, but I clung to the idea of one church in one parish. It maintained the unity of the parish. It required less equipment in every way, and so I put away the thought of building at Starke's Corners or Parkman. But I became conscious of a slackening of interest, of a restless looking for something which was not being provided, and one Sunday afternoon, in the fall of 1895, I said that I was under a strong conviction that the time had come when a church was needed, and I asked those who felt interested to remain for a short discussion. Not much was said, except that some questions were asked as to the ability of so small a congregation to meet the expense. However, the idea was suggested and it became a matter of conversation when people met. Possibilities became probabilities. On the 8th of April a meeting was held and possible sites discussed, but no definite action was taken, and other things asserted their claims for consideration. One of them was the better organization of the choir of St. Paul's Church.

I have, on more than one occasion, been made to feel a pride in the choir of Shawville Church. How it has held together for all the years, meeting Friday nights for practice week in, week out, going through storm and strain, seconding



the wishes and efforts of organist and Rector; parting from time to time with some of its members and grafting in new and younger ones! I have reason to know that a strong affection for old St. Paul's and its choir remains in the hearts of some at least of its members who are scattered over the great spaces of the Canadian West.

There have been times when the importance of choir practice was less recognized than it should have been, and it may have been the case at this time. But either for this reason or for some other it was felt that a more compact organization of the choir, with a constitution and regulations and some kind of yearly anniversary, would be an advantage in many ways. The idea was accepted by the choir, and the organization was accomplished on the 10th of April, 1896. A Choir Guild Card was obtained, with prayers, rules and principles printed upon it. I have one of those cards and value it highly.

A series of events in which the parish was much interested took place on the 1st day of May and on the days following. This was the ordination of our eldest son, H. A. Naylor, in Christ Church Cathedral, Montreal, on the 1st of May; his marriage to Miss Ada E. Mount, in St. Stephen's Church, on the 12th; his farewell sermon in St. Paul's Church, Shawville, on Sunday evening, May the 17th, and the departure of himself and his wife on the next day for the far away Diocese of Selkirk, on the Yukon River, where he had volunteered to work as a missionary among the miners.

## XXII.

**An Orange Celebration.**

No account of life and work in Clarendon, whether in the Church or in any other connection, would be complete without some reference to one of the greatest institutions of the District. Clarendon is a thoroughly loyal Orange country. Its record in the war now raging is one of which any community could be, and must be, proud. Fathers and sons have made the supreme sacrifice. There is a principle and a sentiment in the heart of a Clarendon boy which responds to the high call to secure weak and oppressed people and nations against cruelty and wrong, and Orangism has had much to do with the cultivation of the principle.

A thorough going twelfth of July celebration in Clarendon is something worth while. Such an one occurred in the year, 1896. As the twelfth came on Sunday, the following day was chosen for the celebration. The following account is taken from the Shawville "Equity".

"Last Monday marks an epoch in the history of our little town, inasmuch as it was without doubt a record breaker, so far as public demonstrations are concerned, eclipsing in magnitude any kind of gathering hitherto held here or even elsewhere in the county of Pontiac. As an assembly of Orangemen it was by far the most imposing and representative ever witnessed in the County. To give a correct estimate of the crowd present is a task rather difficult of performance.—Some say it did not exceed 2,000, while others, more enthusiastic, put it at figures reaching all the way up to 6,000.—However, the Equity considers itself within the bounds of accuracy, to place the number at 4,000. Of Orangemen, all the lodges in the County were present; and of visiting brethren there were large contingents from

Eardley and the Gatineau country, as will be seen from the list given below.

“The first contingent of visitors,—part of one of the Gatineau lodges,—arrived on Saturday night; a few others reached here on Sunday, and at a very early hour on Monday the rumble of drums could be heard in all directions, signifying that the brethren of the surrounding lodges were converging their line of march upon Shawville.”

“Campbell’s Bay lodge (No. 1300) with some members of the Order from Coulonge, arrived by the morning train. They were received by some of the local brethren and by the village brass band. Meanwhile the crowd, ever increasing in numbers, was concentrating itself principally in Dagg’s grove, north of the railway track, where every accommodation in the line of refreshment booths, lunch tables, and seats was provided. Yet a very large number sought accommodation at the hotels and other places in the village where meals could be obtained.”

“At a few minutes past 12 o’clock the special train from Ottawa with over 700 people on board steamed into the station. This cargo of living freight was composed of the members of the Gatineau and Eardley lodges, with a few visitors from Ottawa and intervening points. The visitors were met by the brethren already assembled and escorted to the grove aforesaid amid the din of fife and drum music. About two o’clock, when all had partaken of dinner, the respective lodges mustered together and repaired to the Exhibition grounds in order that the whole might form in proper line of procession. To complete this arrangement occupied about thirty minutes time; then headed by the village band and the members of No. 27, the large procession of brethren, resplendent in glittering regalia and bright uniforms, marshalled here and there by officers mounted on grey horses, began its march.

“The following lodges participated :—Shawville,

Wakefield, Radford, Gatineau (No. 31), Knox's, Eardley, North Onslow, Bristol, Gatineau (No. 141), Greermount, Eardley, Gatineau (No. 66), Yarm, Campbell's Bay, Leslie, Clarendon West, Thorne, and Thorne Center.

"The route of procession lay westward along Main to Pickanock street, thence southerly along the latter to Court street, thence westerly to the end of Court street and north to the junction with Main street; thence easterly to Pickanock street and northward along the latter to the starting point at the grove when speeches from several Reverend gentlemen became the next order of procedure.

"In this connection, it may be remarked that not a little disappointment was manifest when it became known that the Hon. Clarke Wallace, Supreme Grand Master of the Order in Canada was not present according to announcement. Many people were drawn out, doubtless through curiosity to get a glimpse at and hear the voice of the man who has been so prominently before the people of Canada for the past year or two. The Hon. gentleman, it seems, was in such demand and had so many engagements thrust upon him, that of course it was impossible to fill all, and so Shawville, with many other places, was obliged to do without his presence on the recent occasion. But we understand the Supreme Grand Master, in compensation for the disappointment caused to the brethren of this section, has promised to visit Shawville about the 12th of the next month, when a demonstration in his honor will be gotten up.

"As it was the speech making of the day was confined to our local clergymen, Ven. Archdeacon Naylor, Rev. W. Craig, and Rev. W. C. Dilworth, of Bristol, who delivered appropriate and stirring addresses.

"When the Orange procession returned to the grove, the brass band retraced its steps and escorted a portion of the crowd to the lacrosse field, where an exhibition match lasting an hour and a half was played between the home

team and the Aylmer Club. The home team succeeded in holding down their adversaries by two goals.

“Following the speeches the Orangemen partook of refreshments at the hotels and dining tables and began to return homeward about six o'clock at which hour also the special train left.”

This account of the celebration of 1896 will illustrate the large place which Orangism holds in the life and thought of Clarendon. The principles and purposes of the Order are conceived upon a lofty level of morality and patriotism, as any one may learn by reading the Orange Manual, and the Order is capable of rendering noble service to the cause of Christian morals and Christian truth.



## XXIII.

## Clarendon (1896-1899).

**St. Matthew's, Charteris.—Opening of St. Albans Church,  
Parkman.**

In the fall of 1896 the thoughts and plans of the congregation at Parkman became more definitely centered upon the building of a church, and upon ways and means to accomplish it.

The Sunday offerings had been put by for a time and they amounted to \$72.00, a small sum on which to begin the building of a church, and yet it was a beginning.

On the 15th of September, 1896, an outdoor Harvest Festival was held, the proceeds of which amounted to \$30.00.

On the 8th of October some members of the congregation met and decided upon a site overlooking the school house and other buildings at the Corners. With this as a basis canvassers started to obtain the subscriptions of the people. But they met with obstacles. The site chosen awakened no enthusiasm. Accordingly the following Sunday, I said, "Suppose you make an effort yourselves and see what you can do." The result was that Mr. Robert Smart offered the present site. It met with the approval of the people and subscriptions flowed in. From that time everything worked together for the building of the church. Occasional meetings were held and the design was decided upon. Those who had suitable timber and logs on their farms got them out and hauled them to Joseph Brown's mill, and he made them into lumber as his contribution.

On the 17th of March a number of men and teams went to Braeside and brought over a quantity of material and piled it on the site.

On the 20th of April a meeting was held at Mr. Robt. Smart's at which John Smiley and I. J. Dagg were elected the first church wardens. As soon as stone could be hauled the foundation was built, and in June, 1897, the men of the congregation assembled and put up the frame and boarded and shingled and made everything secure, all by voluntary labor. This was the first stage of building. The work had to wait now until the rush of harvest and of threshing should be over.

During the year 1896 the friends of the Rev. W. C. Dilworth, of Bristol, noticed with deep anxiety the gradual break down of his health. Mr. Dilworth had done a noble work in Bristol. He was greatly beloved by his people. He enjoyed the respect of his brethren in the ministry, and his illness was a matter of deep concern and regret to all. At the beginning of January, 1897, he became anxious to go to the General Hospital at Montreal. On the 6th of January I went with him and got him admitted to the Hospital, but his case was hopeless. He died on the 9th, to the great grief of his family and friends. His body was taken back to Bristol and buried in St. Paul's Church Cemetery at Shawville.

This January, 1897, appalling accounts of the famine in India reached us, and on Sunday the 31st I made an appeal to the congregation for contributions to the Relief Fund. The response was most gratifying, and the amount of \$106.60 was placed in my hands to send to the Relief Fund Committee in Montreal.

The parish was visited in the month of February with an epidemic of la grippe. There were at one time seventy houses of our own Church people in which there were cases more or less severe. I did what I could to visit the worst cases. It meant being out by night as well as day. I kept up until Thomas Elliott's funeral was over, and then had to

submit to sickness and treatment myself, and here I want to say that the people were very kind.

By the 8th of March I was ready for duty again. The break up of winter brought very bad roads. There was a certain road which I always dreaded in the spring time. It was the road to the Clarendon Front School House. I was due at that school house on the night of March 30th, and I debated what I should do. I finally asked Jas. Prendergast whether he could get through with his team and a wood sled. He was always ready to help me out in such ways. He said he would try. He got me to the school house and back, but I was sorry he tried it. One mile of the road was a series of snow banks which broke down under the feet of the horses and made our progress one continuous series of plungings out of one snow bank into another. When we arrived at the Creek below Jas. Carson's we found the road flooded on both sides and the water rushing over the bridge like a mill race, the bridge itself only being kept in place by some large stones which had been piled upon it. I think Mr. Prendergast will remember that drive to the end of his days.

The Mission of Bristol being vacant through the death of the Rev. W. C. Dilworth, the Rev. J. M. Coffin, who had for some time done excellent work in the Mission of Leslie, was appointed to the charge of Bristol, and a proposal was made by the Rev. J. L. Flannagan that a new arrangement of the North Clarendon, Thorne and Leslie missions be made, which was, to attach the North Clarendon, or St. Matthew's congregation to the Parish of Clarendon, to be worked by the Rector of Clarendon and an assistant clergyman, while Greermount, Thorne Centre and Leslie would be combined in a single mission. Mr. Coffin's removal to Bristol left Leslie vacant, and made the time favorable for the change. The matter was submitted to the four vestries of Thorne and Leslie, and the proposal was agreed to. It was however a year before the plan came into operation.

The month of June, 1897, brought the twenty-fifth anniversary of our marriage and the people of the parish in the kindness of their hearts determined to celebrate the event, which they did by a happy social gathering at the Rectory on the 9th of the month. At Mrs. Naylor's request the people's good-will offerings were devoted to an object in which she was deeply interested; that was the erection of an iron fence along the street in front of the church. Some would have preferred making her a personal present but in the end they agreed to her request, and by the addition of some amounts later on a sufficient amount was realized and the fence procured. That is the origin of the fence on the church side of the street. The cemetery fence was obtained at a later date.

Work on the Parkman Church was resumed in November and on the night of the 25th the first service was held, when despite dark and stormy weather a congregation of one hundred people assembled. It was a thanksgiving service, and the Rev. W. A. Fyles, of Quyon, preached the sermon.

Nothing more was done until February, 1898, when members of the congregation met day by day, five or six at a time, to board up the inside, paper with sulphite, cut out the windows, and lath for plastering. On the 15th of March they began putting in the ceiling. As this was a more particular piece of work than what they had hitherto done they engaged a professional carpenter to work with them and direct them. With that exception the whole of that beautifully panelled ceiling was made by the farmers in the neighborhood of the church. There are seventy-two panels and two men working together made about two panels a day.

While this work was proceeding at Parkman a similar movement was taking shape at Radford and 8th Line. Services had been held at these points for many years, at Radford School House on Thursday nights, fortnightly, and at 8th Line School House, in recent years, also fortnightly



on Sunday afternoons. The idea of a church had been in the minds of the people for some time, but the first definite step was taken in the fall of 1897, when a proposal that the two school house congregations should unite and build a church, met with general approval. The Sunday Schools of which I have spoken had no small part in fostering the idea of a church. On the 17th of March, 1898, a meeting was held in the school house at Radford, of representatives from the two sections of the parish which were interested, to confer as to the best locality for building a church. There were present John Richardson, Sr., John Richardson, Jr., Samuel Richardson, Wm. J. Horner, Edw. Horner, Chas. Smiley, Thos. Eades, W. S. Caldwell, Andrew Fletcher, Andrew McKnight and others with the Rector.

The meeting favored a site on the Northwest corner of Mrs. Thos. M. Hodgins' farm, but voted to hold an adjourned meeting on the 7th of April. This was a very large meeting. There were a number of ladies present. Mr. Thos. Eades and Mr. Andrew McKnight were elected church wardens. Some in the meeting expressed a desire to place the church as near as possible to the Radford Corners, and a site on the Southwest corner of Mrs. Thos. M. Hodgins' lot was spoken of. This was the site finally chosen, but it was not decided upon until the meeting of June 29th, 1899, and after a house to house canvass and taking the votes of all the heads of households in the district.

In that intervening year things were done and interest in the undertaking was growing, all of which promoted final success.

A small building fund was accumulated, part of which was placed on the collection plate at a Thanksgiving service in the school house, on the 27th of October, 1898. This included a sum of \$10.00 which was given in memory of Mr. Henry McKnight who had been a faithful parish worker. The total offering was \$25.27. Various sums were added so



that at a meeting on the 6th of April, 1899, the building fund had reached the amount of \$95.50.

Going back to the spring of 1898, the arrival of Mr. J. A. Poston from the Diocesan Theological College, to help me during the summer, made it possible to carry out the plan of the Rev. J. L. Flanagan with regard to St. Matthew's Church, at Charteris in the North Clarendon section of the Township. This added some twenty-five or thirty families to those already under my charge, and about twenty square miles of territory to the parish. There was a log church very much in need of repair,—very cold in winter, and dreary at any time. It had been repaired at times, but almost always with someone's protest that the money spent was wasted. I knew almost all the people and all the roads, and was deeply interested in this addition to my parochial household.

Parkman Church claims our attention again. At the Easter meeting, April 12th, 1898, it was decided to call the church St. Alban's. The work continued during the first half of July and on the 14th it was sufficiently completed internally to be opened for continuous use. At 9 o'clock that day a congregation of twenty-five people, mostly communicants, assembled for the first celebration of Holy Communion in the church. The sermon was preached by the Rev. H. Plaisted, of Portage du Fort. There were seventeen communicants.

The first Sunday service was held on the 17th July, 1898, at 2.30 p.m. One hundred and fifty people were thought to be present. They could not all obtain entrance to the church. The service was conducted and the sermon preached by the Rector, whose text was I Chron. XXIX.17. The following children were baptized: George Emerson, son of George and Alice A. Horner; Amelia Murial, daughter of John S. and Lavina Bearnish; Thomas Erwin, son of Alexander and Lucinda Been; Wilfred Arthur Edison, son

of Hugh S. and Sarah Elliott. The offerings of the people amounted to \$23.11.

The following is a list of the benefactors of the church:—

Mr. Robert Smart donated the land on which the church stands.

Mrs. Alex. Smart, Sr., gave the fund for the Holy Table.

Mr. A. S. Smart gave the West windows.

Mr. John S. Bearnist gave cedars.

Mr. Joseph Brown gave lumber.

Miss Ethel Bond's Sunday School Class, Montreal, and Mrs. Gomery's Bible Class, Montreal, donated the organ.

Mr. Jas. Amm, of Quyon, gave \$5.00, Miss Rawson, of Halifax, England, three guineas, and Mrs. Williams, of Norwood, London, three guineas, toward the solid silver communion set, the balance of \$10.00 being contributed by the local communicants. The total value was nine guineas, or about \$46.00.

The linen and covering for the Holy Table were donated by the Girls' Guild of the Church of the Advent, Montreal, and worked by Miss Maggie Thomson. The smaller linens were given by Miss C. Hinds, B.A., of Actonvale, Que.

The East window was the gift of Archdeacon and Mrs. Naylor.

The Lectern Bible was given by a member of the Woman's Auxiliary, Montreal.

Material for building was given by Mr. J. H. Shaw, Mr. G. F. Hodgins, Mr. A. S. Smart, Mr. W. H. Corrigan, Mr. Samuel Smiley, Mr. R. Smart, Mr. W. C. Starke, Mr. W. Horsefield, Mr. Wm. Barr, Mr. John Smart, Mr. M. Sinclair, Mr. J. Smiley, and Mr. Anson G. Murphy.

The plastering was done by Mr. H. H. Elliott free of cost.

The following also contributed for work and furnishing: The Hon. Geo. Bryson, \$10.00; Mrs. W. H. Smiley, for

lamps, \$10.00; Mrs. Murphy, \$5.00; Mr. and Mrs. Geo. Hynes, two chairs.

August 7th, 1898. The church wardens, John Smiley and John S. Beamish, elected at the Easter vestry meeting, 1898, were this day publicly inducted into their office by the Rector.

The first Confirmation was held in St. Alban's Church, on August 10th, 1898, by the Right Rev. W. B. Bond, Lord Bishop of Montreal, when Dora Mary Corrigan, and Mrs. Margaret Crawford were confirmed.

October 26th, 1898. Harvest Thanksgiving was held in St. Alban's Church, service at 7 p.m. There was a small attendance owing to a great rain.

A very neat Oak Lectern, the gift of Miss Ethel Bond, was used for the first time on January 15th, 1899.

On April 2nd, 1899, an oak prayer desk, the gift of Mr. John Smiley, was used for the first time, it being Easter Day.

The third Easter Vestry meeting of St. Alban's Church was held on April 5th, 1899, when steps were taken toward the bricking of the church. A donation of \$60.00 for this purpose by Mrs. R. Simpson, of St. Andrews, was announced. The parties present subscribed sums amounting to \$30.00 and it was resolved to canvass the congregation with a view to securing \$30.00 more.

The second visit of the Lord Bishop of the Diocese to St. Alban's Church was held on August 9th. The congregation numbered one hundred. There were twenty-eight communicants. The clergy present beside the Rector were the Rev. C. Lummis, T. W. Ball, R. Warrington, H. Plaisted, and J. J. Lowe.

The exterior wood work of the church was painted during the month of September.

On September 7th, 1899, a number of men assembled

and with ropes and pulleys hoisted the spire to its place on the church.

On September 9th, 1899, a donation of £25 was received from the Venerable Society for Promoting Christian Knowledge. This when cashed at the Merchants Bank, Shawville, realized the sum of \$119.99.







St. Alban's Church, Parkman.



Holy Trinity Church, Radford.

## XXIV.

## Clarendon (1898).

**Radford Sewing Society.—Church Workers' Association.  
Corner Stone of Radford Church.**

In speaking of Church activities at Radford I have omitted to mention a very helpful organization which called itself "The Radford Ladies Sewing Society". It was formed on the 3rd of May, 1898, and began with fifteen members. Its object was partly missionary and partly local. It made up missionary bales for workers in the North West, and in various ways promoted the accumulation of the church building fund. It maintained its meetings very constantly from house to house, summer and winter, and cultivated a sense of unity and corporateness in its members.

A somewhat similar society was formed at Shawville in the autumn of the same year, 1898, and called the St. Paul's Church Workers' Association. This Association had a definite local object in view, which was to raise funds for the building of a Parish Hall, and at the same time afford opportunity for the study and discussion of subjects of more or less general interest. It might have been spoken of as a combined financial and literary society.

Thus the parish, as a whole, was fairly well supplied with societies; for beside these two were the St. Paul's Church Woman's Auxiliary, the St. Alban's Church Woman's Auxiliary, the Sunday School Teachers' Association, the Church Temperance Society, and a Girls Guild which was organized about this time.

On the 1st of November, 1898, the Rev. J. J. Lowe, a recent graduate in Theology at Bishop's College, Lennoxville, arrived to become my associate and helper in the work of the

parish. In this he continued for the following year and rendered most efficient help. Moreover our mutual friendship, formed in that year, has continued to the present time.

On the 27th of December, 1898, the Rev. C. Lummis arrived, on his way to take charge of the Mission of Thorne.

On the 6th of April, 1899, an important meeting of the Radford and 8th Line congregations was held in the school house at Radford at the end of Evening Prayer. Church wardens Eades and McKnight were re-elected. There was a long discussion as to the best site for the church. Three sites were in view,—one on the Southwest corner of Mrs. Thos. M. Hodgins' lot, one on the Northwest corner of the same, and a third near Mr. Thos. Prendergast's, and it was resolved that a choice of one of the three be given to all the people interested, getting them to consent to the one which secured the largest number of votes of heads of families.

This necessitated a house to house canvass. Accordingly on the 15th, 17th and 18th of May, taking with me Mr. Thos. Prendergast, or one of the church wardens, I drove over the whole district. We had with us a book in which we recorded the votes for the site of the church, and also the subscriptions of the people toward the building fund.

The result of the canvass was reported at a meeting held on the 29th of June. There were twenty-three votes for the site on the Southwest corner of Mrs. Thos. M. Hodgins' lot, and fourteen votes for the site on the Northwest corner of the same lot. It was then resolved "That the result of the canvass showing a majority of nine votes for the Southwest corner of Mrs. Thos. M. Hodgins' lot, be accepted by this meeting, and that we agree upon the said spot as the site of the English Church to be built by this congregation."

Two sets of designs were then submitted to the meeting, one of a less expensive, and the other of a more expensive, but better, building. "We want," said Mr. James Wilson,

“the very best kind of building which our means will allow.” The best design was agreed upon, and throughout the whole course of events connected with the building of Radford Church the spirit indicated in Mr. Wilson’s words prevailed, “We want to do and give and build the best that our means will allow.”

The meeting appointed Jas. Wilson, Thos. Prendergast and Samuel Richardson to act with the church wardens as a building committee.

On the 7th of December the trenches for the foundation of the church were laid out and staked to be ready for work in the spring.

By this time the church building spirit had reached the St. Matthew’s congregation at Charteris. Something had to be done. The unsatisfactory condition of the church was the constant topic of conversation, but the greater number of people shrank from taking the plunge into the sea of church building. “Could not the old church be made habitable?” “Where is the money to come from to build a new church?” Such were the questions one had to meet, but beneath these doubting questions there could be felt the accumulating wave of desire for a House of God in some measure worthy of its name and purpose.

On Sunday morning, October 22nd, 1899, it was my turn to take the service at St. Matthew’s Church. I felt that the time had come when the step must be taken. Something in the attitude of the congregation, the conditions of the parish, and the necessities of the case, assured me that it was right to make the effort and that it would be crowned with success; and I spoke at some length upon the need of a church. The convergence of circumstances pointing to success in the undertaking, and the way in which God helps those who embark upon doing great things for His Name’s sake. I asked them to meet me on the night of the 30th to decide what they would do.



On Wednesday night the 25th October Mr. M. Day Baldwin, the son of Bishop Baldwin, arrived to help me. He came to take the place of Mr. Lowe who had been appointed to the charge of the Mission of Bristol. Mr. Baldwin was about to be ordained to Deacon's orders, but he had had much experience in parish work in London, England. On his arrival I told him of my hopes and plans for a new St. Matthew's Church at Charteris. The prospect and possibilities appealed to him. He went with me to the meeting the following Monday night. We found the old church full of people, men, women and some children. We discussed the question at great length. The hard toiling lives of the people, the many demands upon their purses;—all such things were dwelt upon, but I urged that they had experienced two years of excellent harvests and in that respect were better off than they ever had been before, moreover that I had observed when small and weak congregations undertake a great work for God, unexpected friends rise up to help them. Mr. Baldwin also spoke along much the same lines, and at last a vote was taken upon a resolution that the congregation undertake the building of a new church, and the vote was a decided "Yes! we will!"

Mr. Baldwin now took up this work most enthusiastically. It was his special work. I went with him, on the 6th of November, to make out the site for the church. On the 9th a strong force of men and teams turned out to quarry and haul stone for the foundation, and Mr. Baldwin was with them working as hard as any and creating an atmosphere of interest in the undertaking, and of assurance that it was all worth while.

On the 15th of November a second meeting of the congregation was held, attended like the previous one by men, women and children. It was an inspiring meeting. Mr. B. Workman's offer of land on which to build the church was accepted and thanks were tendered to him, as also to



Mr. Frank Hodgins for an offer of land. The style and size of the building were decided, and many offers of material were made and accepted.

When Mr. Baldwin went to Montreal in December for ordination he interested a number of people in his work, and brought back with him \$80.00 for the St. Matthew's Church building fund.

On the 14th of March, 1900, the contract to supply the woodwork of doors and windows for the church was placed with Messrs. McCredie and Hodgins, Shawville.

On the 2nd of April a special meeting was held and arrangements made for drawing sand and building the foundations of the church.

On the 21st of May a meeting was held which accepted the mason work which had been done by Mr. Wm. Richardson, and decided upon certain details in the work of construction.

On the 18th of June, 1900, I drove out to St. Matthew's Church and found seven men at work dressing and placing the sleepers, and work went on daily. On the 28th the rafters were being put up. The next day they were bolted down and the roof partly boarded in.

While this work was going on the congregation was busy providing funds to meet the cost. They held a picnic in June. They provided dinner for a great Orange gathering on the 12th of July. Some undertook to meet the expense of windows. Up to the 4th of December, 1900, the amount of \$301.41 had been raised.

Record must be made here of a work done by Miss Ottawa Johnston in the congregation of St. Matthew's Church. Miss Johnston, a daughter of the late Canon Johnston of Hull, had spent some time at Bristol Mines, doing a good work amongst the people, gathering the children into a Sunday School, training the choir, wielding a Christian

and helpful influence in the community. This year she went to Charteris on the 10th of August, and remained until the 23rd of September, doing the same kind of work. It was a most helpful work. The children loved her and drank in her Sunday lessons. The singing of the choir improved perceptibly, and much regret was felt that her stay could not be prolonged.

The death of Mr. James Hodgins, Shawville, on the morning of December 2nd, 1899, was the loss to myself of a valued friend, and to the community of a citizen of great public spirit. He was a member of the church building committee, and had taken an active and deeply interested part in the building of the new St. Paul's. Maintaining an independent judgment in matters ecclesiastical, he was one of my staunchest friends, helping in many ways with acts of kindness to myself and my household, and in the last conversation which I had with him he said things to me which sustained me in many an hour of spiritual weariness.

The following note on New Year Day, 1900, will illustrate the activities of the Parish on that day from year to year about this time:—

“Began the year with Divine worship in the church.—Twenty-three present.—Seventeen communicants.—Baldwin preached.—The Rev. R. Warrington of Portage du Fort came at 4 p.m. Mr. and Mrs. Lowe of Bristol at 5.30. Mr. Lummis of Thorne at 6. Mr. Baldwin a little later.—All had tea.—Then to Elliott's Hall for New Year Tea Meeting.—Baldwin acting as chairman.—Hall full.—Rev. Mr. Fitz-Gerald of Quyon came by train and gave a humorous Irish reading. Mr. Lummis dilated upon “Tea”. Mr. Warrington read “a prize story”. Mr. Baldwin gave two humorous recitations. Lena Caldwell recited “The Goblins”. Miss M. Thomson and Miss Nellie McFelters sang pieces, and the choir gave good music.”

The New Year Tea Meeting was an established institution at this period and for a number of years. It served the same social purpose which had in former years been provided for in the Harvest Home dinner. It brought the people together for social intercourse from the four corners of the parish.

Mr. Ralph W. Hodgins' journey to River Desert on the 5th of January, 1900, and the following days to accompany the Rev. R. C. Brown on a trip to the lumber camps, illustrates the spirit which was moving more than one young person with desire to do something to help in proclaiming the Gospel of Jesus Christ, and in making his truth a power for good in the land.

On the night of Tuesday, February 6th, a meeting of the Radford Church Building Committee was held at the house of Mr. Thos. Prendergast. There was a full attendance. Designs for the roof and ceiling of the church were adopted and an estimate made of material required for the frame and boarding. Mr. Prendergast was to ask factory men for prices for doors and windows.

On the following day I drove to Mr. Jas. Wilson's mill to get him to go over the estimates with me. This done, I had to drive out to Hodgins Brothers' Mill, on the road to Greermount.

On Thursday, February 15th, a meeting of the congregation and building committee was held in Radford School House at the evening service. The contract to supply lumber and timber was awarded to Hodgins Brothers; and for building the foundation the contract was given to Wm. Richardson under certain conditions.

On the 19th of April a meeting was held when Mr. Jas. Wilson reported having secured the shingles needed, and Mr. Thos. Prendergast reported that the contract for making doors and windows had been given.

Radford, July 4th, 1900.

**Laying the Corner Stone of the English Church.**

A goodly number of the members of the congregation assembled this day at 2 p.m. to join in the laying of the corner stone of the church: There were present Archdeacon Naylor, the Rector, the Rev. H. T. S. Boyle, B.A., Assistant, and Mr. J. E. Lindsay, Student Assistant, the Revs. C. Lummis and J. J. Lowe, and Mr. Ireland, Student, A. McKnight and Thos. Eades, church wardens, and members of the building committee, S. Richardson and Jas. Wilson also members of the building committee, and stone masons Wm. Richardson and G. Reed. Mr. Thos. Prendergast was absent through illness.

The ceremony began with Hymn 215. A.M. followed by Psalm 132. The Rector read a letter from the Bishop appointing him to lay the corner stone which he proceeded to do according to the order provided for that purpose. After the act of laying the stone he placed in a cavity in the stone a case containing copies of the Shawville Equity, the Ottawa Evening Journal, July 3rd, and the Canadian Churchman, a box of Canadian and American coins, a copy of the Book of Common Prayer, a list of the subscribers to the church building fund, and a record of the proceedings.

Addresses were given by Mr. Ireland, the Rev. J. J. Lowe, the Rev. H. T. S. Boyle and the Rev. C. Lummis. These were followed by the offerings of the people, which amounted to \$29.30. Hymn 242 A.M. was then sung and the benediction given.

A meeting of the building committee was held after the ceremony at which it was decided that Jas. Wilson and Thos. Eades should make arrangements with carpenters and proceed with the work of building.

This was done and the frame was erected enclosed and roofed before the winter set in.



## XXV.

**Daily Morning Prayer in St. Paul's.—Ascension Day.  
Clarendon (1900).**

A storm of wind and snow combined with intense cold on Sunday February 25th and the following day nearly cost one of our missionaries his life. Mr. Lowe and Mr. Baldwin exchanged services on that Sunday and Mr. Lowe drove home to Bristol after the services were over. He found heavy drifts on the road, had to dig his cutter out and get into the fields. The flying snow choked him, the bitter wind chilled him, and he was so utterly exhausted on reaching home that he was unable to speak. The following day Mr. Baldwin, returning to Shawville, had his face and ear badly frozen.

Lenten services were held this year at St. Alban's Church on Wednesday nights with a fair attendance considering the difficult state of the roads. At St. Paul's the season was marked by special addresses at the Friday night services. Some Wednesday night services were also held at St. Matthew's Church.

On the morning of March 14th I was much surprised by a telephone message from Mr. Baldwin saying that he had suffered so much from his throat all the previous night that he was taking the train to Ottawa. Later I had messages from him. He went to the General Hospital, when his trouble developed into quinsy, and it was a great disappointment and sorrow to us all that he was never able to return to us. To provide St. Matthew's Church with services, the Rev. C. Lummis of Thorne agreed to come fortnightly on Sunday evening, and Mr. Walker Fletcher, a member of the congregation, took the services on the alternate Sundays in the morning, and this arrangement held until May when help came to me. The loss of Mr. Baldwin however threw a great deal of general parish work upon me.



Tuesday March 27th forenoon was spent getting a deed of Radford Church lot from Mrs. Thos. M. Hodgins. It was drawn by Notary McKay, in favor of myself as Rector and Thos. Eades and A. McKnight as church wardens. The lot is 105 feet square on the Southwest corner of Northeast half of Lot No. 17 of the Township of Clarendon.

Let it not be supposed however from the narrative that the time and energy of the Church or of the Church's minister were wholly occupied with acquiring land and building churches. These things had to be done, but unfailingly, day by day, went other work and ministries in company with them. To illustrate let me quote the records of a few of those March and April days of 1900:—

“Wednesday, March 21st.—Forenoon spent at the schools where Dr. Harper is inspecting and examining. Afternoon visited W. H. Corrigan, Edw. Brownlee, John Brown, H. S. Elliott, and John Smiley. Called during the day at the doors of Mrs. Jas. Hodgins, Mrs. Geo. Hodgins, Mrs. McRae, Geo. Dale, Edw. Hodgins and three others. Service tonight at St. Alban's Church. 12 present. Address on Confirmation Office.”

“Thursday, March 22nd.—Spent the morning preparing a lesson on Article XVI for the Church Workers' Association tonight. Afternoon, drove to Mrs. Wm. Brownlee's, Radford, where the Radford Sewing Society was meeting. Left word at the school house for no service Sunday evening. Returned home for a few minutes, and then drove to see Mrs. Matthew Smith. Back home. Saw Mr. Lummis who agrees to come to St. Matthew's fortnightly. Wrote to Walker Fletcher about the intervening Sunday. Had the meeting of the Church Workers Association at Mrs. Jas. Hodgins at 8 p.m. Received parcel of S. P. C. K. Prayer Books for St. Albans Church.

“Monday, April 2nd.—Forenoon spent completing designs for River Desert Church. Afternoon, visited Mrs.

Geo. Hodgins and Mrs. Jas. Hobbs. Then started for Charteris. Called on the way to see Mrs. Matthew Smith. Founds roads desperately bad. Left my horse at Walker Fletcher's. He took his team and we went on to the church. Had a fair attendance, and found we had enough scantling, and half the rafters, promised, but needed more lumber and more shingles. I had a lonely drive home; roads fearful, and I got very ill on the way. Reached home at eleven o'clock, just in time to escape a downpour of rain.

Tuesday, April 3rd.—Started at 5 p.m. for Clarendon Front. At Mr. Jas. Carson's learned that the creek was very high. Put in my horse and Mr. Carson took his team with five of us in the sleigh. The water was a raging torrent and just came into the box of the sleigh. Frank Mitchell returning from the shanties had to wade through water to his waist at Wheelihan's Creek. He came to Shawville with me and was very cold. We had seven at the service.

“Wednesday, April 4th.—After dinner started for Parkman. On the way called at Edw. Brownlee's and Geo. E. Hodgins, whose child I baptized and where I had tea. John W. Hodgins' child was reported very ill. I went there and baptized it. Then drove to Parkman, and called at R. Smart's. Had service, 11 present. Address on “Ordering of Priests”. Then home.”

For a year or more the Rev. R. Warrington of Portage du Fort had been urging the importance of placing a missionary at Campbell's Bay or Fort Coulonge to minister to the Church of England people in that district. This spring of 1900, the Church received an offer of a lot in Campbell's Bay on which to build a church. On the 17th of April I met Mr. Warrington at Mr. Wm. Clarke's and we went together to Campbell's Bay to ascertain the actual situation, but had to come away without arriving at any definite decision.

On Thursday the 26th day of April occurred the great fire at Hull. We could get very little information about it.

All the wires were down. What news we obtained came by way of Kingston, Pembroke and Portage du Fort. We learned that the church and rectory were burned, that there was great suffering, and that a number of deaths had taken place.

A generous contribution of food and clothing was made up by the citizens of Shawville and sent to Hull by train.

On Thursday the 3rd of May, Mr. John Douglas arrived from the Diocesan College to take mission work at Campbell's Bay and Fort Coulonge, and on the following day Mr. J. E. Lindsay, also a student in the College, arrived to assist me. This was a great relief. All the services were taken up again and held regularly.

It had been my custom for a number of years to hold daily Morning Prayer in St. Paul's Church during the summer months, beginning in the spring when the weather became warm enough, and closing in the fall when the church became too cold. This year I began on Monday, May the 21st. I was alone the first morning, but on the second morning there were nine beside myself, and the third morning the same, and so on through the summer. When I was at home I rarely failed of having a few who came to join me in the prayers. I need not say what a comfort and strength it was to me, nor need I express my conviction that many blessings spiritual and temporal came down upon the parish from the God of all blessing in answer to the prayers of those humble souls who gathered day by day in their parish church, or failing that, put up their prayers to God, their Father, when they heard the well known ring of the church bell announcing the hour of prayer.

May the 24th was Ascension Day. It has always been difficult to obtain any general observance of this Festival, but I can say that in Clarendon there was a growing recognition of the immense value of the event commemorated, and of the Article in our Creed which stands for it:—"He ascended into Heaven", and when I entered the church at

10 o'clock that Ascension Day morning and found a congregation of thirty seven people, and when, at a later stage of the service, twenty-seven of them came forward to receive the Holy Communion, I was intensely pleased.

The Rev. R. Warrington and Mrs. Warrington of Portage du Fort spent this summer in the Old Country, and Mr. A. A. Ireland did student's duty in the parish. This made it necessary for me to exchange occasionally with Mr. Ireland in order to administer Holy Communion.

On Sunday the 17th of June we kept the commemoration of the founding of the "Society for the Propagation of the Gospel", an event of great importance to the Church of England, which took place on the 16th of June, 1701. We marked the commemoration with special prayers, lessons, psalms and sermon.

On Sunday, the 1st of July, the Rev. H. T. S. Boyle preached his first sermon at St. Paul's, St. Alban's and Radford. He had arrived during the previous week to be my helper. He remained until the 14th of June, 1901, doing exceedingly valuable work in the parish and proving himself to be a true friend and fellow-laborer. Mr. Lindsay remained until the opening of the College in September, and this enabled me to take a rest of which I was beginning to feel greatly in need.

The corner stone of Radford Church was laid on the 4th of July as related in the previous chapter,—plans were supplied to the workers at St. Matthew's Church, arrangements made for all the services, and on the morning of July the 12th Mrs. Naylor and I started on our holiday.

On the morning of August 18th St. Alban's Church, Parkman, was consecrated by the Bishop. The clergy present were the Revs. J. J. Lowe and H. T. S. Boyle, with the Rector, and Mr. A. A. Ireland, Student-assistant.

On Wednesday, the 22nd, our eldest son, the Rev. H. A. Naylor, who had been doing missionary work under



Bishop Bompas, on the Yukon River, for four years, arrived home with his wife and two little boys. The youngest, little Cyril, was very ill. We brought Dr. Lyon up immediately, and did everything possible for him, but in vain. He hung for days between life and death and at last on Sunday the 16th of September just at noon, his little life went out into the light and love which liveth evermore. It left us very lonely,—the more so that Harry who was obliged to be back in the Yukon before the closing of navigation, had been compelled to leave on the previous Monday, and it broke our hearts to have to wire him at Vancouver that his little boy was gone. We sorrowed too for the poor mother who had to bear her grief in a measure alone, without her natural support and comforter. We buried the little boy on Tuesday beside the graves of our own little children.

On the 27th of August and the following days, work was going on with vigor at St. Matthew's Church. On the 5th the work of erecting the frame of the church at Radford began and continued from day to day, through September and October. On the 5th of October the frame work of the spire was hoisted to its place and secured.

Preparation began now to be made for the due worship of Almighty God when the church at Radford should be ready for use. On the 22nd of November, a meeting was held at the house of Mr. Thos. Eades, Radford, and a beginning made in the organization of a choir. This was followed by a meeting on the 6th of December at Mr. Wm. Mee's when a good practice of the hymns and chants was held, and an addition made to the membership of the choir. These choir meetings and practices were held from house to house through the winter and following spring, and when the time came to open the church for continuous services there was a choir ready to fill the choir seats and to render the hymns and chants and the musical parts of the Communion Service in a very satisfactory and efficient manner.



I wish to make a record here of the death of Ann Little, who, with her brother Joe, lived on a small farm near the Front road of the Township. Her death took place on the night of the 28th of December. Joe and Ann Little were well known figures in the little community at the Front of Clarendon. They lived in a small log house which was sadly in need of being replaced. Good, faithful, loyal souls, they brought all their worries and difficulties to their clergyman, and counted greatly on his advice in all sorts of matters. It was not always easy to advise. If Ann saw the way clear in one direction, Joe was sure to conjure up all sorts of obstacles. Ann herself possessed a singular psychological make-up. No sooner had she decided upon a definite course of action than she began to see light in a different direction, and think she had made a mistake. Many a time she had been at the Rectory discussing matters important in her mind, and after hours of talk would arrive at a decision and start for home, only to be gone ten minutes and to return with a new difficulty or a change of plan which had to be all threshed out again. She had spent a good many years in service in Ottawa, sometimes in the house of Archdeacon Lauder, and sometimes elsewhere, and had put by her earnings, so that she had something in her old age to provide for herself and Joe. Poor old body. She died that December night and Joe was left alone!

## XXVI.

## Clarendon (1901).

**A great day at Radford.—St. Matthew's Church opened.  
Opening of Radford Church.**

We began the year according to our custom with prayers and Holy Communion in St. Paul's. There was a congregation of sixth people at 10 o'clock, and thirty-eight came to receive the Holy Communion. Mr. Boyle preached the sermon.

According to custom also there was a gathering of a social nature in Elliott's Hall at night. We called it "a 20th Century Supper". It was a success in every way.

On the night of January 6th Thos. J. Wilson, another of our Clarendon boys, who had given his life to the work of the Ministry, preached in St. Paul's Church to a large congregation.

The windows for Radford and St. Matthew's Church were all fitted and glazed in their frames in the course of the winter. The work was done at the Rectory, mostly at night and on Saturdays, by the boys of the Rectory, and thus were ready to go into their places in the two churches whenever they were needed.

In common with the whole British Empire Clarendon sorrowed over the death of the great and good Queen Victoria, on Tuesday, the 22nd day of January. The event occurred at Osborne House, Cowes, Isle of Wight, at 6.55 p.m. English time, which corresponds to 1.55 p.m. Canadian Standard Time. The news reached Shawville a few minutes after 2 o'clock, and Mr. Crawford came down at once from the station and had the church bell tolled. We knew what the tolling meant. We knew the night before of the critical



St. Barnabas' Church, Bristol Mines.



St. Matthew's Church, North Onslow.



condition of the Queen. Her death did not surprise, but to me and possibly to others, it seemed like turning the leaf of a mighty page of history,—the outgoing of a great and glorious age, and the incoming of a new age whose character had yet to be determined. The very sky seemed for minutes to tremble and turn grey as if with apprehension.

We held a memorial service on Sunday morning in St. Paul's. The church was draped. The Masonic Lodge, the Foresters and the Oddfellows attended in a body, and there was a very large congregation.

The Rev. J. A. Lackey arrived to assume charge of the parish of Portage du Fort on or about the 21st of February.

The first bricks for the Radford Church were hauled on the 6th of March, and soon after Mr. John Caldwell was engaged to do the carpenter work.

April 5th, 1901.—The decorated panels, painted and presented by Miss Eleanor Gomery of Montreal were this day, after Divine service, in the presence of the congregation of St. Alban's Church, Parkman, placed in the oak frame over the Holy Table, and the thanks of the congregation were tendered to Miss Gomery for her kindness.

Sunday, April 28th, at the 8th Line school house, I baptized the child of Mr. Samuel Richardson. This child was the granddaughter of Mr. and Mrs. George Telford. Mr. and Mrs. Telford were the first couple whom I married in the new St. Paul's Church, Shawville. I baptized their children, and in the course of time I married one of them to Mr. Samuel Richardson, and on that 28th of April, 1901, I baptized the grandchild.

Monday, April 29th.—There was a great alarm of small pox. Mr. John Burrows who had been ill for a week was declared to have small pox. I visited him three times the previous week, and nearly the whole village had been exposed. On that day in total ignorance of the situation I visited many people in the Radford district, and naturally I was very



anxious for some days, lest I had been the means of spreading the disease. But no cases developed outside Mr. Burrows' own family. Many people however took the precaution of being vaccinated.

Mr. Boyle had taken charge of the church building work at St. Matthew's, which was going on at the same time with that at Radford. The visit of the Archbishop was to take place on the 12th of June and the object aimed at was to have the church ready to be opened for Divine service on that day. Moreover Mr. Boyle had been appointed to a curacy in Christ Church Cathedral, Montreal, and was to leave on the 14th, and everyone was anxious he should see the church opened for use before he left, when he had spent so much time and thought over the work. Thus all things combined to spur on the work that all might be ready for the 12th.

Thursday, May 23rd, was a great day at Radford. I was up and went for H. H. Elliott, got some pieces from the factory and drove to Radford. There were our four carpenters, also T. Eades, Jas. Dale, Geo. Prendergast, and Moses Wall. Then began a rush of work, for Elliott to get his first coat of plaster on by night, and the carpenters to keep him supplied with scaffolding and to get the lathing done ahead of him. All succeeded, and by night the church had its first coat of plaster all complete, and Elliott, Hobin and Wallace went to St. Matthew's to finish the church there. This was a day to be remembered.

### **The Opening of St. Matthew's Church, Charteris.**

The last service in the old church was held on Sunday, the 2nd day of June, 1901, it being Trinity Sunday,—preacher, the Rev. H. T. S. Boyle, B.A.

The new church was opened for Divine worship by His Grace, Archbishop Bond, of Montreal, on Wednesday, June

the 12th, 1901, in the presence of a congregation of one hundred and twelve people, and of the following clergy, viz: The Rev. C. Lummis, J. J. Lowe, R. F. Taylor, H. T. S. Boyle, and the Rector, W. H. Naylor. The sermon was preached by the Rev. R. F. Taylor. Four young persons were confirmed, and there were thirty-six communicants. The offerings were devoted to missionary work.

The first Sunday service was held on the 23rd of June and was conducted by Mr. H. Charters, Student.

The lot on which the church is built is No. 9 on the 11th Range of Clarendon.

Mr. Boyle left on the 14th to begin his work at the Cathedral and his successor, Mr. H. Charters, now Rector of Sutton and Rural Dean of Brome, arrived on the 20th.

A meeting of St. Matthew's congregation was held on the 25th of June, when the Rector presented a financial statement, showing that about \$150.00 was needed to meet the indebtedness on the new church. Of this amount \$40.00 was promised at the meeting and the balance was raised during the months of July and August.

### **The Opening of the Church of the Holy Trinity, Radford, at 3.30 p.m. Sunday, June 16th, 1901.**

This event excited the liveliest interest throughout the parish. It was estimated that fully four hundred people were present. Hardly half of them could get into the church. The road for a half mile was lined with teams. The clergy present were the Rev. C. Lummis, J. J. Lowe and R. F. Taylor, besides the Rector. The Archbishop and clergy were met at the West door of the church by the Rector and church wardens, and conducted to their places—the choir singing

“Blessed City, heavenly Salem,  
“Vision dear of peace and love.”

The Rev. R. F. Taylor read the prayers, the Rev. J. J. Lowe of Bristol read the first lesson, and the Rev. C. Lummis of Thorne, the second lesson.

After the third collect the Archbishop had his chair brought to the front of the choir, and the Rector read to him a report of the growth of the congregation, of the steps taken in building the church and the names of benefactors, and asking his Grace now to declare the church open for the worship of Almighty God. The Archbishop replying said, "My first duty is to name this church which I now do,—In the name of the Father, and of the Son, and of the Holy Ghost—Holy, Blessed and Undivided Trinity, Three Persons in one God,—I name this church 'The Church of the Holy Trinity'."

The congregation had risen to their feet, and being now seated the Archbishop proceeded to speak of the House of God and of the blessedness of having had a part in its building. The Hymn,—

"We love the place, O God"

was then sung, after which the Archbishop offered special prayers for the Divine blessing upon all the offices of the Church in this house, and then the Archbishop addressed the congregation upon the words "God's way is in the Sanctuary."

The collection of the alms which followed occupied an unusual length of time.

After the Hymn, "The Church's One Foundation", the Archbishop prayed for the benefactors of the church, and pronounced the benediction.

The choir, recently formed, rendered the musical part of the service in a most satisfactory manner, and Miss Lucy Eades as organist performed her duty with great success. The offerings amounted to \$22.50 and there were nineteen missionary envelopes beside.

The following is the concluding part of the report read

to the Archbishop by the Rector. Having given a brief history of the formation of the congregation and the erection of the church the report goes on to say:—

“9. Up to the present time the amount of \$800.00 has been raised within the parish and \$37.50 has been received from friends outside the parish.”

“10. The following special donations have been received:—

“(1) From members of the congregation:—

The site, consisting of  $\frac{1}{4}$  acre of land from Mrs. Thos. M. Hodgins and her daughter Miss Lina Hodgins, who have also donated the lectern or pulpit, in memory of the late Thos. M. Hodgins.

The East windows were given by the family of the late Wm. Brownlee, in his memory.

Other windows were given by the Sunday School children, by Mrs. Wm. Eades, Mrs. Thos. Eades and Mr. James Wilson.

The Holy Table is given by Mr. and Mrs. Thos. Prendergast in memory of three dear little children. Linen for the Holy Table is given by Mrs. Herbert Armstrong.

“(2) From kind friends outside the congregation the following gifts have been received:—

The carved wood work over the Holy Table from the Very Reverend Dean Carmichael and the church wardens of St. George's Church, Montreal, hangings for the Holy Table from Mrs. J. H. Shaw, Communion linen from Miss C. Hinds, B.A., of Actonvale, and the organ from Mr. and Mrs. Reginald H. Buchanan, of Montreal.”

“As yet no Font for Baptisms has been provided. I greatly desire and hope that one will be provided before your Lordship's next visit. I desire to say that my experience in the building of this church has been a very happy one. Every reasonable suggestion has met with a prompt response on the part of the people. They have manifested an interest



which I greatly value, and I believe that they have kept in mind from the first, that the house is to be a house of prayer,—the House of God in their midst.

After the service Dr. Lyon, of Shawville, came to me and made the offer of the gift of a Baptismal Font for the church, for which the Archbishop publicly thanked him at the service in St. Paul's Church at night. At the same time he also thanked the people of Shawville for the kind assistance they had rendered the Radford congregation in the work of building.

The following Sunday, June 23rd, the first regular Sunday service was held in Radford Church, with a congregation of eighty people and a Sunday School was organized with thirty-five scholars.

The following notes of events in the Radford congregation will bring us up to the end of the year 1901:—

September 25th.—The congregation held a Harvest Home Festival. Dinner in the grove near the church. Service in the church at 2.30 p.m. One hundred and ten present. Sermon preached by the Rev. J. A. Lackey. The day ended with tea in the grove. Proceeds \$36.50.

October 1st.—Messrs. A. and R. Hodgins finished the exterior bricking of the church.

November 20th, 1901.—The first marriage in the Church of the Holy Trinity, Radford, took place today at 5 p.m. when Miss Lucy Florence Eades, the organist of the congregation, was married to Alexander Wellington Smart, in the presence of a large company of the friends of both parties.

December 10th, 1901.—The second marriage in this church took place today at 1.30 p.m., the parties being Edward Telford and Mary Amanda Smith, adopted daughter of Mrs. Thos. M. Hodgins.

December 12th, 1901.—A fine Baptismal Font donated by Arthur Lyon, M.D., of Shawville, in memory of Eva



McEllroy, his niece, was this day placed in the church.

December 15th, 1901.—The first Baptism in this church took place at the service at 6.30 p.m., when Walter Manly Barr, son of Walter W. Paul, and of Clara Brownlee his wife, was baptized.

July 9th and 10th were spent canvassing the Charteris district for subscriptions to the Church Building Fund. This was followed by other efforts and at the end of the year the Fund had a balance in its favor of \$19.90.

Through the kindly interest taken by the Rev. M. D. Baldwin in St. Matthew's a bell was obtained for the church and on the 2nd of September it was placed in position in the belfry.

This was a busy week. The twenty-fifth anniversary of our arrival in Clarendon was approaching, and the parish was making preparation to celebrate the event.

Thursday morning, September 5th, 1901, was a beautiful warm clear morning, in charming contrast with the cold and windy day on which we had arrived at Shawville, twenty-five years before. It was just such a morning of just such a day as one would ask on which to keep one of the great festivals of life, and this celebration was such a festival. Twenty-five years of joy and sorrow, of hopes and fears, of toil and rest, of plans and efforts, of some successes and some failures, of prayer and sacred ministration in a most hallowed relation to, and connection with a vigorous living community of immortal souls—twenty-five such years had reached an end and the parish came together to rejoice with us,—to give thanks for the past, and to pray for the future.

Divine Service was held in St. Paul's Church at 10 a.m. being a celebration of Holy Communion. The clergy present besides myself were the Rev. Rural Dean Smith, the Rev. W. E. Kaneen, the Rev. J. A. Lackey, the Rev. T. W. Ball and the Rev. J. J. Lowe. The sermon was preached by the Rev. Rural Dean Smith, and I was the Celebrant.

The church wardens were Messrs. W. B. Crawford and R. W. Hodgins.

The congregation numbered about one hundred and fifty, and the communicants, seventy-seven.

The service was followed by a Parish Dinner on the Rectory lawn, and about one hundred and forty sat down to dinner. Some of the most aged people of the parish were present. Mrs. Geo. Hodgins, Sr., was the oldest, then there were Mr. Andrew Hanna, Mrs. John Smith, Mr. and Mrs. Edw. Hodgins, Mr. and Mrs. Henry Smiley, and many others, old and young. They all signed their names in a Register which lies before me as I write. There are two hundred and one names. Tea was served at five o'clock after which Dr. Lyon acted as chairman and addresses were given by Rural Dean Smith, and the Revs. C. Lummis, T. W. Ball, J. J. Lowe, and W. E. Kaneen, also by Mr. Charters and R. W. Hodgins. The Rector read a very kind letter of congratulation from the Archbishop.

About 7 o'clock more guests for the evening social began arriving and the Shawville Brass Band also came on the grounds and enlivened the evening with music. By 8.30 it was estimated that not less than three hundred people were present. The lawn was lighted up with lamps and lanterns, and presented a very beautiful appearance.

The concluding services of the commemoration were held on the following Sunday, when at the evening service the Rector gave a resumé of the history of the twenty-five years.

September 12th to 20th I spent attending Provincial Synod which met in Montreal, and when I returned home on the 20th the Rev. A. A. Ireland accompanied me to begin his work as my helper in the parish. Mr. Charters having to return to College, Mr. Ireland remained with me until the spring of 1903, proving a most helpful companion and diligent assistant in the work of the Church.

On the 14th of October I received from the S. P. C. K.

an announcement that the Society had made a grant to the Radford Church Building Fund of £30 and to the same fund for St. Matthew's Church the sum of £20.

On Saturday, October 26th, we welcomed Harry back from the Yukon. It was a great relief to have him home again, especially when we learned of the perils by sea which he had escaped.

On the 1st of November I attended the opening of the new Holy Trinity Church, Alleyne.

Monday, November 18th.—The bell of St. Alban's Church, Parkman, was this day placed in position. It weighs without fixtures 182 lbs. The church was full to overflowing the following Sunday night, November 24th, when the bell was rung for the first time to call the people to prayer.

The death of Mrs. James Shaw occurred on the 26th of November. In this connection I wish to make a brief explanation. The Communion vessels at that time in use in St. Paul's Church—Flagon, Paten and Chalice—were presented to the church at its opening, January 25th, 1878, by Mrs. Shaw's daughter, now Mrs. J. G. B. Butterworth of Ottawa. After Mrs. Shaw's death Mrs. Butterworth presented a pair of very fine chalices to St. Paul's, suitably inscribed, in memory of her mother, and requested that the chalice of the original set should be given to St. Matthew's Church, which was done. The paten at St. Matthew's Church was the following September donated by the Finan sisters. There is also, at St. Paul's Church, a small chalice given by Mr. and Mrs. W. B. Crawford, in memory of their little boy, Addie, whose death they felt very deeply.

On Monday, December 23rd, the St. Paul's Church Christmas Tree and Entertainment took place. The presentation of a fur coat and sleigh robe to Mr. A. A. Ireland took him completely by surprise. The gift came from all parts of the parish.

## XXVII.

## Clarendon (1902).

**Work at Campbell's Bay.—Archdeaconry Meeting.—****Bishop Carmichael's visit.—Rectory Orchard.**

The beginning of this year was marked by a change of organists at St. Paul's Church. Miss Amy Burroughs who was resigning her position as organist was made the recipient of the kindest expressions of gratitude and regard both in words and gifts from the choir and congregation. Her successor at the organ was Miss M. K. Thomson, who began her services on the night of February 10th, 1902.

The village this winter became more intimately acquainted with small pox than ever before, and lost at least some of its terror in the presence of the disease.

George W. Dale had been in the lumber camps and came home ill. Typhoid fever was feared, but small pox was not suspected for some days. About the 25th of January he was declared to have small pox. The alarm was great and very general. Miss Corbett, the nurse, had never been vaccinated. Dr. Lyon vaccinated her at once, and a few days later took her to his own house, where he and Mrs. Lyon took care of her through the whole course of the disease, which her vaccination did not avert, although it probably rendered it less severe.

The work of the Church was developing at Campbell's Bay and at Fort Coulange and both the Rev. A. A. Ireland and I had to make a number of trips to both places, visiting the sick and discussing the question of church building. Mr. Ireland also went at stated times to hold services.

On the 3rd of January, I received from the Archbishop the S. P. C. K. draft for £30 for Radford Church. This being cashed at the Merchant's Bank realized the sum of \$144.66,



which enabled us to meet all accounts against the church.

On Wednesday, March 5th, 1902, at a special session of the Synod, the Very Rev. Dean Carmichael, Rector of St. George's Church, Montreal, was elected Coadjutor Bishop of the Diocese of Montreal, by an unanimous vote.

On Easter Day, March 30th, 1902, all the services were happy and well attended. There were twenty communicants at an eight o'clock service, and the church was full at the 10.30 service. The chalices presented by Mrs. Butterworth were used for the first time.

The Radford Church was well filled. A set of communion vessels, of very neat design, presented by Mrs. Peter Brownlee, was used for the first time. There were twenty communicants. There was no organist, but the choir sang without the organ and sang well.

St. Alban's Church was well filled at night.

Steps were taken at St. Alban's Church for the erection of a shed to shelter horses and rigs. The shed was built during the summer and fall. A good horse and carriage shed was also completed at the Radford Church before winter.

The illness of the two daughters of Mr. Robert Smart this spring caused general anxiety throughout the Parkman congregation. Both had taken a deep interest in the building of the church. Miss Mary Smart was organist and their gradual decline in health was the source of keen regret.

The Rev. A. A. Ireland's ordination to the Priesthood in Montreal, on Trinity Sunday, May 25th, was an event affecting the life and work of the Church in Clarendon. He had already been a strength to the Rector, and a sympathetic friend to the people. His admission to the higher order of Priesthood placed him in a position to be still more helpful.

The annual meeting of the Deanery of Clarendon was held this year at Shawville, on May 28th. There was a good attendance of clergy and laymen during the day, and a good congregation at the public service in the evening. The Rev.



C. Lummis of Thorne preached an excellent sermon, and the choir sang the psalms for the evening and sang them well.

On the following day was held a Conference of the Archdeaconry of Clarendon, at which matters affecting the general life and work of the Church were discussed. The Census Reports, Observance of the Lord's Day, Daily Church Prayers, Family Prayer, Tithes and Offerings, supply of candidates for the Ministry:—These and some other questions were under discussion during the day. This conference of the Archdeaconry has become an annual meeting. It is held now in one parish, now in another. A wide range of subjects for consideration has been followed, and it is believed to be a strength to the Church.

This year the parish had the first visit of Bishop Carmichael, in the place of the Archbishop. He held his services at St. Paul's on Sunday morning and evening, June 22nd, and at Holy Trinity, Radford, on the afternoon of the same day. There were large congregations at all the services. Thirteen persons were confirmed at St. Paul's, and the Bishop went the next day to James Robinson's and confirmed him, James Robinson's illness prevented his being at church on Sunday to receive the laying on of hands.

On Monday night, the parish assembled at the Rectory and tendered the Bishop a reception and presented him with an address.

On Tuesday he visited St. Alban's Church, Parkman, and confirmed four persons, and on Wednesday, the 2nd of July, he went to St. Matthew's and confirmed eleven persons. He went to Fort Coulouge that night accompanied by Mr. Ireland and on Friday afternoon returned full of enthusiasm over the prospect for the Church at both Fort Coulouge and Campbell's Bay.

On Sunday the 6th of July the Orange Lodges attended St. Paul's in the morning and Holy Trinity, Radford, in the afternoon. The Rev. Alex. Elliott preached the morning

sermon at St. Paul's and the Rev. Thos. J. Wilson the evening sermon. There were very large congregations. Holy Trinity was packed with people. The total attendance at all the churches was 590.

A much talked of and greatly enjoyed event in the form of a May Pole Social took place on the Rectory grounds on the night of July 8th and was attended by a great number of people.

On the 31st of July, the Rev. Hector P. Mount went to Bristol to enter upon the charge of that mission under the Archbishop's appointment.

The service and ceremonies connected with the coronation of King Edward the VIIth were duly observed at St. Paul's Church on the 9th of August. About sixty persons were present.

The Annual Harvest Festival was held at Radford on Thursday, September 18th. The Rev. Geo. Bousfield, Rector of Pembroke, came and preached the sermon.

The death of Miss Mary Smart on the 18th of August and of her sister Miss Katie Smart about the 1st of October took out of our little congregation at Parkman two bright young lives which were greatly missed.

The Sunday School at St. Paul's was at this time sending \$25.00 each year for the support of an Indian Boy at the Shingwank Home.

This year probably saw the high water mark of the productiveness of the Rectory Orchard. We began planting an orchard the first spring of our life in Shawville, and had continued planting and cultivating apple trees year after year, until this time. Our orchard was doing well in 1890, and from that time on to 1907, there was no more popular resort for the boys of the village during the month of September than the Rectory Orchard. Well do I remember one tree especially on the lawn, under which they were wont to gather on sunny Saturday afternoons and discuss their

boyish ambitions and plans, and sample the apples as they fell from the overhanging branches. Not that they were such super-excellent fruit, for they were not, but they possessed just the tang which appealed to boys' appetites, and the companionship and events of the time, and the beckoning hand of the untried future, combined to attract them from year to year at apple ripening time. Dear boys, what stern realities of experience have met them since those old days! This year was a record year for the Rectory Orchard. The following note stands under the date of Saturday, October 18th, 1902:—Finished the apple harvest this morning. We have about seven barrels in the cellar for winter, and we have given away or otherwise disposed of about ten barrels more.

Well might the boys have their share!

Beginning with Sunday, November 16th, a five days series of mission services was held at Radford. The following week two nights were given to Yarm, and the first week in December three nights to Clarendon Front. To close the Advent Season the Rev. J. L. Flanagan conducted an eight days mission in St. Paul's Church beginning on the 14th of December and closing on the night of the 21st.





St. George's Church, Campbell's Bay.



St. Matthew's Church, Charteris.



## XXVIII.

## Clarendon (1903).

**A Solemn Good Friday.—First Confirmation at Campbell's Bay.—St. Paul's Teachers Association.**

We began the year 1903, as we began the previous years with Church prayers and Holy Communion, in the morning, and with a happy social assembly of the parish at night. The afternoon was occupied with a visit to some sick people, and administration of Holy Communion. In this I had the comfortable companionship of the Rev. R. C. Brewer. Mr. Brewer had been the missionary of the Church at River Desert. His health had broken down, and he and Mrs. Brewer spent part of this winter with us previous to his taking charge of the Mission of Eastman in the Eastern Townships. During his stay with us Mr. Brewer rendered material assistance in services at the several churches.

On the 6th of January, at a meeting at Dr. Lyon's house, the St. Paul's Church Guild was organized to work for a church hall and for the repair of the church. Mrs. Jas. Hodgins offered at once \$25.00 for the work, and was voted a life member of the Guild.

The twenty-fifth anniversary of the opening of St. Paul's Church was kept on the 25th of January, with special historical sermons at the services of the day. The thought kept before our minds during the day was that expressed in the text of the morning sermon, Deut. VIII.2, "Remember all the way which the Lord thy God led thee."

On the 25th of February Mr. Ireland organized his class for Bible Study which met weekly from house to house during the remainder of the winter.

The daily records for this winter illustrate a feature of

parochial life which never slackened, except when the clergy of the parish themselves fell ill, and that was the constant house to house intercourse of the clergy with the people. Day after day there is the same record "visited such and such houses". Sometimes it is two or three houses, sometimes it is five or six, or seven, sometimes to people in health and strength, sometimes to the sick and dying; but always, with very rare exceptions, with reading, instruction and prayer, and, be it remembered that this kind of parochial activity was by no means one sided. If it demanded something of the clergy, it also made its demands upon the time, attention, thought and devotion of the people. Hospitality always marked the people's reception of their clergyman's visit, but beside that, great variety marked the visits to the different houses. Mr. Edward Dale, at the Lake, invariably had some passage of Holy Scripture which he wanted explained, Mr. John Corrigan delighted to discuss the work of the Church and hear of its growth and development. Some, as Mr. Hugh Elliott, had vivid memories of old Ireland, and Mr. Andrew Hanna's mind was stored with recollections of the early settlement days, which was true also of Mr. Geo. Hodgins, Sr. There was no such thing as a dull uniformity in parochial visiting. Every house had its individual character and interests, and anxieties. What delightful and sacred intercourse it was! and the boys I used to meet in their homes! So many of them have made the great sacrifice and are sleeping their last sleep beneath the soil of France or Flanders. I treasure the memory of those years of constant intercourse with the people in their homes in Clarendon.

We had this year a wonderfully solemn and quiet Good Friday, and happy Easter Day. It had seemed a strange thing to me for years that whilst a day such as a civic holiday obtained recognition without difficulty from the business world, Good Friday, which stands as a witness, year by year, to the greatest, most solemn and most needed transaction in

the history of the human race,—Good Friday, meaning so much in the eternal relations between God and man, obtained scarcely any recognition at all from the business world. Meeting Dr. W. B. Tucker, the Methodist Minister, one day, I discussed the matter with him, and found him most sympathetic. Accordingly on Monday, the 23rd of March, we went together and called on all the business people of the village. There was no real difficulty. They only needed to have the matter placed before them, and all agreed to close their places of business on Good Friday, that all who wished to do so might have the opportunity of attending Divine worship, and realizing afresh the meaning of the great event for which the day stands. The result was most gratifying. When Good Friday came the village was quiet, fair congregations assembled in church, and the meaning of the day was very deeply realized, and as is the case almost always a Good Friday spent before the Cross brought an Easter filled with assurance of light and life. The following record of the services for the day will I think have interest.

St. Paul's, Shawville. Morning service 10.30, 63 present, 43 communicants, sermon by Rev. J. A. Elliott. Afternoon service, conducted by Rev. A. A. Ireland. 55 present. Evening service. Rector preached. 60 present. Mr. Ireland went to St. Matthew's in the morning and had a congregation of 22, and the Rector, taking the Rev. Jas. Elliott with him, went to St. Albans for 2.30 p.m. and had a congregation of 21. The Radford service had been held the previous evening. Such is the record for Good Friday.

The following year this canvass for the observance of Good Friday was repeated. The Rev. Mr. Osborne had succeeded the Rev. Dr. Tucker, but I found him equally sympathetic, and we obtained the pledges of the people to close their places of business on Good Friday, with an understanding that it was to be a permanent arrangement.

Mr. Ireland's services on Easter day, 1903, were his

farewell services. He had been appointed to the charge of the Rectory of St. Armand West, and he left on Wednesday, April 15th, to take up his new work. On Monday night the young people met at Mrs. Dilworth's house to give Mr. Ireland a farewell party and to present him with a clock in token of their affection for him.

It was arranged that the Rev. C. Carruthers, just graduating from the Diocesan College, would take Mr. Ireland's place in Clarendon, but a month would elapse before he could come. In the meantime Mr. L. T. Miller, the Principal of the Quyon Model School, came up on Saturdays and helped me with the Sunday services. On the 2nd of May Mr. W. E. McCann, a student in the College, also arrived to take part in the work of Clarendon and of the adjoining districts.

All the latter part of the winter Mr. Thos. Eades of the 6th Line was working on a Bishop's Chair for Radford Church. It was found in its place on Sunday the 5th of April, and is a fine piece of work. The back is made of one of the panels of the screen work received from St. George's Church, Montreal, and so harmonized with the screen over the Holy Table. This was entirely a labor of love on the part of Mr. Eades. He spent many days upon it, and it may well be regarded as a monument of his interest in the house of God, and its witness.

The records for the year show that the Radford Sewing Society maintained its activity and its house to house meetings.

The Rev. Jas. A. Elliott spent some weeks with his friends in the early part of this summer and at the request of the Archbishop went to Campbell's Bay, held the Sunday services and superintended the work on the foundation of the church.

The first Confirmation service at Campbell's Bay was held by Bishop Carmichael on Tuesday, the 14th of July,



at 10.30 a.m., when he confirmed four persons. The same day at 2.30 p.m. he laid the corner stone of the church.

Mr. Elliott was obliged to leave on the 28th of July to take work at St. George's Church, Montreal.

A pair of memorial windows was this year placed in St. Alban's Church, Parkman, in memory of Miss Katie and Miss Mary Smart. A happy coincidence occurred on the 5th of April, the Sunday following the placing of the windows. Mary Smart had died repeating the 27th Psalm, "The Lord is my light and my salvation". It was her favorite psalm, and that Sunday afternoon it was the first Psalm for the day.

On the 23rd of July a window was placed in St. Paul's Church in memory of Mr. James Hodgins. The subject, the Good Samaritan, is very finely worked out.

Many a death occurred in Clarendon which had its peculiar circumstances but one took place this year, on the 27th of May, of which I often think,—it was the death of Mr. Willie Shepard, of Yarm. I had to drive to Thorne on Tuesday the 26th and on my way I stopped to visit him. He was very ill. I spent a good while with him and then drove on to the Greermount Parsonage. Returning the next day, I stopped again. He was gone. "In the night," his people said, "he had called my name three times, so loudly that he was heard over the whole house." Poor man! I could not get it out of my mind. For weeks I seemed to hear his call.

The Confirmation classes were small this year, but they necessitated a great many private, house to house classes.

Work on the exterior of St. Matthew's Church was resumed this spring. The original design did not contemplate the building of a tower. A belfry with a slender tapering spire was built upon the western gable and the bell was hung in it. But it proved unsatisfactory, and a tower was advocated. Several meetings were held, and a canvass made to ascertain the wishes of the people, and to obtain the subscriptions of those who were in favor of building the tower.



The annual missionary meetings were held in the parish on the 7th of October and during the following week.

Shawville was the place of meeting of the Sunday School Teachers' Association again this year, on the 22nd of October. Mr. J. E. Morris of Bristol was re-elected president. Mr. Morris had for many years been a faithful Sunday School teacher in St. Thomas' Church, Bristol Corners, and much of the success of the annual meetings of the Deanery Sunday School Association was due to his sympathy and intelligent discharge of the duties of its president. The Diocese owes him a debt of gratitude for this and also for the son whom he has given to the work of the ministry, the present Rector of Verdun, Rev. J. F. Morris, M.A., B.D.

A note under the date of November 4th that the St. Paul's Sunday School Teachers' Class met at the house of Mrs. Jas. Hodgins and other notes as to meetings of the class at other houses remind me that the Parochial Sunday School Teachers' Association continued in the vigor of its activities. They were a faithful band of workers, and those of them who remain will, I am sure, not resent my mentioning the name of Miss Maggie Hanna, who so many years, through storm and sunshine, kept her interest in the children, and her work of teaching in the Sunday School of St. Paul's Church. Many a child now rapidly growing to maturity must remember her with reverence and affection.

On the 21st of December we were decorating St. Paul's for Christmas, as we had often done before we did again this year. We built a screen across the church beneath the Chancel arch and festooned along the sides of the church. Christmas would have been shorn of much of its brightness and gladness without those pre-Christmas gatherings to decorate the House of God, and without the long waves of festooning, and the spring aroma from the cedar on Christmas morning.

## XXIX.

Clarendon (1904).

**Parish Problems. Church and Church Hall.—Missionary Collections.**

The winter of 1904 was a succession of storms, of extreme cold, and spells of unusual mildness. There was much sickness and there were long drives. Whether from the strain of the previous five or six years or from the prevailing weather conditions, I became subject to frequent attacks of illness. Under such conditions it was a great relief and a great comfort to have such a helper as the Rev. C. Carruthers proved himself to be. Many a time he took a service at Radford or Shawville in my place or made a drive to visit some sick person. Most helpful also was he with the men of the village, in social ways. Beside other things he was one of the main factors in the organization of a men's reading room, and literary club, which held occasional debates of a high order of merit.

One of the needs of our parochial equipment was that of a Church Hall which could be used for all such purposes as reading room, Guild meetings, and social gatherings. A considerable sum of money had by this time accumulated for this purpose, and the question of location and size and style of building was much debated. But another question became involved with this, which was "What to do with the church?" The tower was showing signs of an unsatisfactory foundation. The roof had to be renewed, and other repairs were needed. Two main proposals were made, either to build the Hall at the rear of the church and use it while the church was being repaired, or to acquire a lot more in the centre of the village, build the hall upon it, and in course of time remove the church to it. Many meetings were held. Each scheme had its

advantages and its disadvantages. How great they were no one realized until they came to think them out thoroughly and to follow up their final consequences. In the end it was decided not to contemplate the removal of the church; and the repairs and improvements which have since been made may be taken as an emphatic confirmation, by the parish, of that decision. May we not also regard them as the signs of the Divine approval? The decision of this question will moreover have some weight in the solution of the still remaining question as to the location of the hall, and on this question I may be permitted to express an opinion. I make no claim to infallibility of judgment; but looking at the matter from this distance in space and time, and balancing all the considerations on the one side and on the other, it is my conviction that when the time comes to build the hall it will be the wisest plan upon the whole to build it at the church.

It was perhaps owing to the partial breakdown of my health, that when the Easter vestry meetings of this year took place there was much discussion as to ways and means of lightening the Rector's work. There were suggestions of things which he might refrain from doing, which suggestions were more easy to make than to carry out, but there was one thing upon which the three vestries of St. Paul's, St. Alban's and Holy Trinity were solidly united and that was a rooted objection to any plan which required the break up of the existing union of the three congregations and churches in one parish. This objection took shape in formal resolutions at St. Alban's on the 11th of April, and at Holy Trinity on the 2nd of May. It was a feeling in which I thoroughly sympathized, and yet as the course of events developed we all had to submit our feelings to the changes which the welfare of the Church required.

Another change of helpers occurred in June. Mr. Carruthers completed his year, and on the 9th of June the Rev. D. T. Parker, B.A., arrived to take his place.

Toward the close of the year a canvass was made throughout the parish and funds were obtained wherewith to make the long contemplated repairs on St. Paul's Church.

The parish of Portage du Fort was served by a student during the summer months, making somewhat frequent journeys necessary to visit the sick, of whom there were some at both Portage and Bryson. Mr. W. G. Leroy at Bryson suffered a long illness, and his death on the 19th of October was a loss to our congregation at that place.

The Rev. S. A. Mills, a friend and former fellow-laborer was appointed in the latter part of September to take charge of the Portage Parish.

We must needs take a look at St. Matthew's Church and see what was taking place there in 1904. On the 26th of April I received a letter from the Rev. H. T. S. Boyle which indicated as deep an interest as ever in the welfare of that congregation. The letter contained \$25.00, sent by Mr. Boyle's Sunday School Class, for the building fund of the church.

The work of bricking the exterior of the church and tower was completed early in June, and on the 25th of June Mr. and Mrs. Boyle themselves arrived, and the next day being Sunday Mr. Boyle preached at St. Paul's in the morning and in the afternoon they both went to St. Matthew's where Mr. Boyle took the service and dedicated the Font which they had presented to the church.

Campbell's Bay became this year more than ever a part of the Parish of Clarendon. The 21st of May saw the Rector of Clarendon presiding at a meeting of the Church Building Committee, when the contract for building the church was awarded to Mr. George Smith. The 23rd of May saw him at Mr. Peter McLean's mill at Bryson, arranging to have all the woodwork of the doors and windows for the church made there. The 12th of June saw him at the Bay again taking the Sunday service. By the way, that was a Sunday to go on



record:—The said Rector went to St. Alban's, Parkman, for morning service, had dinner at Wm. Horsfield's, drove to Radford for afternoon Sunday School, visited Mr. S. Caldwell who was very ill, drove on thence to Campbell's Bay, had tea at Mr. John Burrows, after which service in the Orange Hall, then a drive along the river to Bryson. Tried to find the old road and failed owing to the darkness and had to follow the new road, which in three places had deep water on it; and went to Mr. Leroy's to lodge and have Holy Communion for him in the morning.

June 15th found the Rector of Clarendon at the Bay again. Work on the church was progressing. He went again on the 28th and took some things for the spire. The tower frame was up and the rafters of the roof going up.

On the 17th of June the Rev. Guy Bruce arrived to take the services at Campbell's Bay and to help wherever possible. He had his room at the Shawville Rectory and made it his headquarters, enabling us to confer easily and readily over the work at the Bay and elsewhere. Both he and Mr. Parker rendered inestimable comfort and help that summer. Mr. Bruce had to leave in October and Mr. Percy Rollit, the son of Canon Rollit, took his place.

A meeting of the Provincial Synod of the Province of Canada was held in Montreal on the 11th, 12th and 13th of October. It was on this occasion that the Canadian House of Bishops met and elected Archbishop Bond to be Primate of all Canada, and the Rev. F. H. DuVernet to be Bishop of Caledonia:—in all which events the Church in Clarendon had an interest more or less direct.

A new plan of collecting the offerings of the people for the M. S. C. C. apportionment was followed this year. Each congregation was divided into sections and a pair of collectors appointed for each section to make a house to house canvass before the missionary meetings were held. Each set of collectors then placed the amount it had collected in a strong



envelope, marked with the amount, and the collectors' names, and placed the envelope on the alms dish at the missionary service, and afterward handed me the collecting book.

I am convinced that this is the best possible method of obtaining the offerings of a whole parish for missionary purposes, and it is capable of almost any degree of development. Our apportionment for M. S. C. C. was \$100.00 and we raised that year \$106.65. In addition to which we gave \$120.00 to Diocesan Missions; beside which St. Matthew's Church contributed \$5.00 to Diocesan Missions and \$10.00 to M. S. C. C. Even this was not all, for I find that \$11.00 was contributed to some other missionary purposes, bringing the total missionary offerings of the parish up to \$252.65, and I hope it is not too much to say that "the people rejoiced, for that they offered willingly."

Let me here make some record of the kindly relations existing at all times between the missionaries in Thorne and those in Clarendon. Able and devoted men followed one another in the missions of Thorne and Leslie, who not only gave themselves unstintingly to the work of their widely scattered mission but also when the necessity arose gave material help in the mother parish of Clarendon. In this connection the names of Fuller, Greer, Bourne, Coffin and Flanagan come to my mind, but at the time of which I am writing, 1904, and the previous and following years, Thorne Parish was occupied by the Rev. C. Lummis, an exceedingly hard working and faithful clergyman. We worked a great deal together and took counsel, I with him and he with me. His solid common sense view of things was wholesome. He was no stranger in the Rectory Study, nor I in Thorne Parsonage. We went long drives together, not only over the roads of Thorne and Leslie but through Cawood and Alleyne, and up the Gatineau to River Desert, and back, and always he was the same humble minded, thoughtful servant of God,

and missionary of the Church. His companionship was comfortable and it was helpful.

The close of the year was marked by a number of committee meetings at Holy Trinity, Radford, to consider the purchase of a new organ, with the result that an excellent church organ was obtained from the Willis Organ Company of Montreal through Mr. Norman Brownlee, for the sum of \$105.00.





St. James' Church, Bryson.



St. John's Church, Clarke's.

## XXX.

## Clarendon (1905).

**Archbishop Bond's last visit: Development of the Church.—  
St. George's, Campbell's Bay, opened.—St. Matthew's  
Church consecrated.**

The year began with Sunday and all the usual services were held. It also brought death into one of our households, Mrs. Richard M. Hodgins entered into the "rest which remaineth for the people of God". A mother in Israel, a faithful Church member of long standing, a constant communicant, a friend to her clergyman, after much suffering she breathed forth her spirit into the hand of God that New Year morning.

On the 6th of January the new organ referred to in the previous chapter was placed in the Church of the Holy Trinity, Radford.

On January 7th, I wakened to find everything blockaded with snow. I had to dig my way into the stable. The depth of snow in the yard was about two feet. I worked all day to get my carriage house doors open. No teams were seen on the road till afternoon. At four o'clock I harnessed my horse and drove up and down the lane a number of times to make a track. Walking on the road was almost impossible. The train from Waltham did not reach Shawville till after 4 p.m. The next day was Sunday. Mr. Parker started for St. Matthew's but got no further than Mr. A. Workman's. I started in the afternoon for Parkman and got as far as Mr. Matthew Sinclair where I rested my horse and then returned. On Tuesday the wind blew and drifted the snow. On Thursday no trains got through from anywhere, but by Sunday the storm had abated and the roads were broken so



that we had all our services.

To maintain its consciousness of its corporateness as an organized branch of parochial activity the choir of St. Paul's held a supper at the Rectory on the night of the 2nd of February.

The death of Miss Minnie Elliot, on the 27th of March, removed from our midst an energetic Church worker and a fine Christian character.

It will perhaps be noticed that very little of the life of the Rectory appears in this story of Clarendon Parish. My object has been to tell the story of the Church in its contact with the people, and I have refrained from referring overmuch to the Rectory and its inmates. The Rectory however had a life and interests, and they formed part of the life and interests of the parish. The connection was very intimate. The lives of six boys touched and influenced more than six other boys' lives, and were influenced by them. Kindnesses were experienced by the whole household. Sickness brought such loving ministry, from doctors and people! What numbers I could name! and some have entered into their rest, So I may be pardoned if I say a word. The Rectory, once so lively with the plans and activities of our six boys, was now becoming quiet and empty. The four older boys had said "good-by", one after another, and faced the world. Kenneth, the youngest, had been three years at McGill, but until now Clarence had remained at home, a help and comfort to his mother and myself. He had a position in the local branch of the Merchants Bank of Canada which enabled him to remain with us. I depended much upon him. He was company for his mother. We hardly realized that the time of parting must come. It came this 28th of April, 1905. He was transferred to Berlin, now Kitchener, Ontario. Two days later I find written in my records, "I miss Clarence so much!"

I was destined this summer to lose another upon whom I greatly depended, the Rev. D. T. Parker. He was a loyal

and faithful helper, and I was anxious to keep him with me; but he felt that his work was in the West and so when his year was up Archbishop Matheson had a position waiting for him at Shoal Lake, Manitoba.

We began the daily prayers in St. Paul's on the 15th of May.

The work of erecting the iron fence along the front of the Cemetery was commenced on the 9th of June.

On the 12th of June I began the annual School Examination with the largest number writing which Shawville Academy had ever presented.

Archbishop Bond arrived on Monday, the 19th of June, to begin his visitation of Clarendon and the adjoining parishes on the following morning. This was the Archbishop's last visit. We must, in the nature of things, have expected it to be so. He was nearing his birthday when he would be ninety years of age, and the thought was continually in my mind, "It is probably the last time." He must have felt it also. There was a marvelous solemnity in everything he said or did. There were now sixteen churches, with their organized congregations in what had once been the Mission of Clarendon with its one church. They were:—

St. Paul's, Shawville.

Holy Trinity, Radford.

St. Alban's, Parkman.

St. Matthew's, Charteris.

St. George's, Portage du Fort.

St. James', Bryson.

St. John's, Clarke's.

St. George's, Campbell's Bay.

St. Stephen's, Greermount.

St. James', Leslie.

St. George's, Thorne Centre.

St. Luke's, Caldwell.

St. Thomas', Bristol Corners.

St. Barnabas', Bristol Mines.

St. John's, Quyon.

St. Matthew's, North Onslow.

The Archbishop visited ten of these churches. A brief record of his visits follows:—

Tuesday, June 25th.—The Archbishop held his service in St. Paul's Church, Shawville. About 150 present. 65 communicants. 12 confirmed. A good service. The Archbishop preached from St. Johns XVI. 13.14.

Wednesday, June 21st.—Dr. Lyon took the Archbishop to Portage du Fort after noon. I also drove over and took part in the service. Three were confirmed and Mrs. E. Reid had her baby baptized, Gerald Usborne.

Thursday, June 22nd.—This morning drove to Bryson with the Archbishop. Service in St. James' Church, dinner at Mr. W. Rimer's. Left the Archbishop there and went on to Campbell's Bay. The church is ready for opening to-morrow.

Friday, June 23rd.—St. George's Church, Campbell's Bay, was this day opened for Divine worship by His Grace, the Lord Archbishop of Montreal and Primate of all Canada. There were present the Rev. S. A. Mills, and Mr. P. G. Rollit, and myself. There was a good congregation. One candidate was confirmed. There were 12 communicants. We had dinner at Mr. Stevenson's and then I drove with the Archbishop to Otter Lake. The roads were rough and we made slow progress but reached Mr. Wm. Moore's about 7 o'clock. Mr. Lummis came about 9 o'clock and we arranged the service.

Saturday, June 24th.—All had a great surprise this morning. Mr. Moore's stable door was found open about 4.30 this morning, and my horse gone. She can not be found, although scouts were sent out in all directions. The Archbishop is greatly troubled over it. We had a good service at St. James' Church. Then back to Mr. Moore's for dinner after which Miss Lorena Farrell came with a team and brought the Archbishop to Mr. Lummis' parsonage.

Sunday, June 25th.—On arriving at St. Stephen's Church this morning I heard that my horse had been found last night by Mr. Hiram Hodgins. His brother Alexander took her back this afternoon to Otter Lake and brought my buggy here.

There was a very large congregation this morning in St. Stephen's Church. 8 confirmed and many communicants. The Archbishop preached an excellent sermon from St. James II. 26.

Monday, June 26th.—Drove to St. Matthew's Church, Charteris, which was solemnly consecrated by the Archbishop to the worship of Almighty God. We found Parker, Rollit and Kenneth already at the church. There were 20 communicants.

At the vestry meeting, April 25th, the thanks of the congregation had been tendered to the S. P. C. K. for a donation of £20 to the building fund; to the Rev. H. T. S. Boyle and Mrs. Boyle for a gift of a fine Oak Font, and also for a previous gift of the Holy Table also of oak; to the Sunday School of Christ Church Cathedral, Montreal, for a gift of \$50.00 and to many benefactors outside the congregation.

Reference was made in the service to all who had aided, in time or material or money, in the building of the church, and God's blessing was invoked upon them.

It was a matter of great regret that Mr. Walker Fletcher, who had taken such a deep interest in the building of the church, could not have lived to see it consecrated. He died that Sunday morning previous to the consecration, the Lord of the Church, we may believe, having some better thing in store for him.

We drove from the church to Mr. John Duff's where we had dinner and then drove home.

Tuesday, June 27th.—Went with the Archbishop to St. Luke's Church, Caldwell. Four boys were confirmed. Dinner at Mr. John Caldwell's, then to the Rev. Hector



Mount's parsonage, Bristol Corners, where we spent a pleasant evening.

Wednesday, June 28th.—To Bristol Mines with the Archbishop for service in St. Barnabas' Church. Large congregation. Dinner at Mrs. Milks'. Then a drive to Quyon by way of Pontiac Gold Mine and Old Pontiac Village.

Thursday, June 29th.—Service today in St. John's Church, Quyon. Church very full. A large number of communicants. Canon Smith and the Rev. H. Gomery assisted. All had dinner at the Rectory, after which Mr. Mount and I came home, and the Archbishop was to go on to Eardley. On our way home Mr. Mount and I stopped to see Mrs. Joseph Wyman whose house had been a resting place for many a weary clergyman in the days before the railway came.

I have given this part of the story in more detail than usual, partly because it was the Archbishop's last visit, and partly because it enables us in some measure to grasp the greatness of the change which had passed over the country since Bishop Mountain's first visit in 1843. A development from one congregation to sixteen congregations means a development in almost everything which pertains to life, domestic, civil, or religious.

The Archbishop's vitality was remarkable. His sermons and addresses were vigorous. He took a keen interest in all discussions. He was as ready at the end of the ten days of driving as at the beginning. At Quyon he was urged to lie down and rest, but he declined saying that he wanted to be with his men, and it was truly a happy hour or two that was spent in Quyon Rectory that June afternoon.

The Rev. H. Gomery, of Cote St. Paul, Montreal, and his daughter, Dr. Minnie Gomery, a missionary in India, arrived at Shawville Rectory on the 1st of July. Mr. Gomery was well known in Clarendon. He had been placed in charge of the Parish of Onslow at his first arrival in Canada and had



been instrumental in forwarding the work on the new St. John's Church to a degree of completion. He and Mrs. Gomery were much at Shawville and friendships were formed which continue to this present. Mr. Gomery has preached many sermons in the churches of Clarendon, and always held the people's attention, and made them think. This Sunday, July 2nd, he preached for me at the three churches, St. Paul's, St. Alban's and Holy Trinity, and the following Wednesday night Dr. M. Gomery gave a lecture on India, in the Orange Hall, illustrating it with views of Kashmirs, Islamabad, Srinagar, and other districts.

The question of help in parish work had again to be considered. Mr. Parker left on the 5th of July. The previous evening a meeting was held to consider what could be done about his successor. The following Sunday Kenneth began taking regular services to help me, and continued until the 19th of September, when he left home for his final year at McGill.

Mr. W. D. Armitage, who had been the Principal of the Academy for a number of years, then took up the work, keeping the school, but devoting his Sundays to holding services in the several churches, until the arrival of the Rev. Jas. H. Brown on the 23rd of December, and even then helping Mr. Brown to get acquainted with the roads and the people.

Mr. Armitage began this good work without any definite idea of offering himself for the work of the sacred ministry, but he became so interested in it that at length he felt constrained to hear the Divine call, and to say "Here am I, send me."

The Parish of Portage du Fort had been vacant for some time, and it was a relief when, on the 31st of August, Mr. W. J. P. Baugh and his sister, just out from England, arrived on their way to take charge of the vacant parish.

On the 4th of September I started on my journey to

Quebec to attend the meetings of the General Synod, and on the 11th I called to see Mrs. Snaith and Miss Sykes, who gave me such valuable papers relating to the ministry of their father, the Rev. Jas. S. Sykes, in Clarendon.

The annual missionary meetings were held in the Clarendon churches from October 9th to 13th. The same plan was followed as in the previous year, and the amount contributed for all missionary purposes was \$226.05.

## XXXI.

## Clarendon (1906).

**Break down of Dr. Lyon's health.—Ordination in St. Paul's.**

A singular and somewhat amusing co-incidence occurred in St. Paul's Church, on Sunday night the 7th of January. Directly in front of the prayer desk hung a large Rochester lamp which smoked and burned dimly if turned either too high or too low. This night on going to the prayer desk to begin service I found the lamp giving a bad light and so after announcing the hymn-number, I stepped forward and turned up the light whereupon it burned brilliantly. I then stepped back to my place and according to my custom read the first lines of the hymn, and I could feel a thrill of amusement sweep over the congregation as I read:—

“The people that in darkness sat,  
“A glorious light have seen.”

This January was a very busy month. On the night of the 8th the Girls' Guild held a supper at the Rectory. On the same day steps were taken to organize a choir at St. Alban's Church. Mr. Brown and Mr. Armitage were the chief promoters of this movement, which was attended with much success.

It was a help and a comfort to us that we had our nephew, Herbert Naylor, with us this year. He came in the winter of 1905 to attend the Academy and he was with us about eighteen months. When the war broke out he was in Winnipeg and felt the call to enlist. Like many other young men he went to France with high hopes and great confidence, and like them he laid down his life in the great Cause.

This winter of 1906 saw a serious breakdown in the health of Dr. Lyon—the dear old Doctor who had been with our household in sickness for thirty years, and had always been a kind friend and a wise counsellor. What he was to us he was to many. Arriving in Clarendon in the fall of 1865 to begin the practice of his profession, he grew into the life of the country. His practice took him far beyond the limits of the Township, into Thorne, Leslie, Bristol and Onslow. What storms he faced, what next to impassable winter roads his splendid team of horses ploughed through, few will ever completely know. His work was a ministry. We sometimes spoke of it as a part of the ministry of the Lord Jesus Christ. “He tried,” he said, “to keep it in mind.” What relief his visits carried to village home and farm house! I am not forgetting the ministry of Dr. Klock, from whom we received great kindness in the later years, but Dr. Lyon’s kindness was spread over half a lifetime.

It was a good ending of a happy and busy month, that Mr. Armitage came to me on Tuesday night the 30th of January to express his desire to offer himself for the work of the ministry.

The Synod met on the 6th, 7th and 8th of February and on Wednesday the 7th, the Archbishop became ill and his household were anxious concerning him. This was the beginning, I think, of his final illness.

I have to thank many friends in Montreal for financial help in the building of St. George’s Church, Campbell’s Bay. In the month of February of this year, Mr. S. O. Shorey sent me \$100.00 as a contribution from himself and some of his friends for this purpose.

We had an unusually early break up of the winter. On the 22nd February I drove to Ladysmith with my buggy—a thing which, I am sure, I had never done before.

March 14th, a Girls’ Guild was organized in connection with St. Alban’s Church, Parkman.

April 13th, Good Friday services were attended by good congregations, there being 50 in the morning, with 36 communicants, and 53 in the evening.

A special vestry meeting was held on May 9th, at which it was decided to take down the spire of the church. This was done on the 25th of May. The following day, a special meeting was held, at which a new site for the church and rectory was debated, but nothing was done.

On the 27th of May a Sunday School was organized at Parkman.

The death of Mr. Hugh Brownlee, on the 20th of May, and that of Mr. Thos. Eades, Sr., on the 15th of June, removed two old neighbors who differed in character, but resembled one another in interest in the work of the church. Mr. Brownlee was a member of the building committee of the new St. Paul's, and Mr. Eades of the building committee of Radford Church.

On the 26th of June, I received from the Archbishop a letter which I treasure very carefully. It was his last letter to me. He speaks of the approaching visit of Bishop Carmichael and of the various activities of the church in the district in terms which remind one of the venerable Apostle of Patmos.

Preparations for an event of much importance from a parochial and church point of view were on foot all the month of June. This was the intended ordination of the Rev. W. J. P. Baugh, of Portage du Fort, and of Mr. W. D. Armitage, of Shawville, which was to take place on St. Peter's Day, the 29th of June. Many years had elapsed since St. Paul's had seen an ordination, and many things combined to persuade Bishop Carmichael to hold this ordination here. Amongst them was the special interest which it had for our people. Mr. Baugh had become well and favorably known, many of his people were connected with ours, and Mr. Armitage was a Shawville boy. He had grown up in our



midst; spent his school days in our Academy; and had for a number of years been its highly respected Principal. A large circle of friends including his pupils took a deep interest in the step which he was about to take.

Connected with the Bishop's visit was to be another service of deep interest. The family of Mr. Hugh Elliot were placing in the church a brass eagle lectern, in memory of deceased members of the family, and it was to be unveiled and dedicated at the Bishop's visit.

Great was the disappointment when it was announced by the doctors on the 27th of June, that Mr. Armitage was dangerously ill and would be incapable of being ordained. He had been ill for some time, but hoped to recover sufficiently for the ordination. This hope he was now compelled to relinquish. The Bishop's services began on the evening of Thursday, 28th of June, when he confirmed thirteen persons.

The Ordination of the Rev. W. J. P. Baugh took place in St. Paul's Church on June 29th, 1906. The services began at 9 o'clock a.m. with Morning Prayer and the baptism of a child of Mr. Wm. Adam Hodgins, which was followed by the dedication of the Memorial Eagle Lectern in memory of Hugh Elliott the father and Thomas Elliott and Minnie J. Elliott brother and sister. Then came the ordination service, which was of the most impressive character. The clergy present were Rural Dean Taylor, Revs. H. E. Horsey, C. Lummis, J. A. Lackey, W. M. H. Quartermain, W. Garner, P. G. Rollit, H. P. Mount, J. H. Brown, the Rector and Mr. Baugh. There were eighty-six communicants.

One of the results of the Bishop's visit was that Mr. Cyrus Baugh became a candidate for the ministry.

The great fire in Shawville on the 12th of September burned everything on the main street from the Methodist parsonage to the flour mill.

The death of Mrs. Hugh Elliot, Sr., occurred on the 20th

of September. Archbishop Bond died on the 9th of October, and his burial took place on the 12th. The 16th would have been the 28th anniversary of his election to the episcopate.

The Sunday School Teachers Association of the Deanery met at Hull, on the 18th of October; eight teachers from Shawville including the Rector attended the meeting.

An event of much interest to many, both in Shawville and Portage du Fort, occurred on the 2nd of November. This was the silver wedding of Mr. and Mrs. William Hodgins. It brought together a large company of relatives and other friends, who united in testifying their appreciation of the sterling qualities of Mr. and Mrs. Hodgins.

On the 3rd of December an effort was made to form a branch of the Brotherhood of St. Andrew.

The Sunday School entertainment took place on the 21st of December in the form of a Christmas ship, on whose rigging were found the many presents for the children.

I was very ill at Christmas time and unable to take any services on Christmas Day. Consequently Kenneth and Mr. Goldie a student who came home with him from the college, took all the services. Mr. Brown, who had been in Montreal for his ordination, had expected to be back for Christmas, but was disappointed. Possibly this was one of the indications that this was destined to be our last Christmas in Shawville.

## XXXII.

## Clarendon (1907).

Sickness in the Rectory.—Campbell's Bay lots paid for.—

The Bishop's Visit.—Rearrangement of Missions.—

Offer of West Farnham.—Last Sunday.—

Exceeding great kindness.—Farewell.

The year 1907 being the last year of our life in Clarendon, the events take on a character of their own and one is inclined to dwell upon them with peculiar emphasis. To my mind many of the events of this final period were a ministry in response to ministry. For thirty years the Church had been ministering to the needs of the Parish, now the Parish repaid that ministry by loving care for the inmates of the Rectory in times of serious sickness, when the care was most needed. Mrs. Naylor's illness began on January 30th; nothing could exceed the kindness which we experienced. Things were done to help me and various women of the congregation came and rendered the service of nurses. Miss M. Hanna came on the morning of the 30th, Mrs. David Wilson on the 1st of February followed by Mrs. Robt. Dagg, Mrs. J. G. McGuin, Mrs. Cowan, Mrs. Jas. Hodgins, Mrs. Hynes, Miss Minnie Corrigan, all taking turns in nursing the patient; these ladies, however, were only representatives of all the women of the Parish who showed their readiness to offer the same ministry.

The Rector himself became ill on February 23rd and was unable to take service till March 3rd. During the following week he was able to do a considerable amount of Parish visiting and on March 10th he attended Executive Committee meetings in Montreal.

On March 29th the sudden and accidental death of Mr. Thos. Prendergast cast a gloom over the whole community. He was struck in the side by a slab while in the sawmill and died suddenly four hours afterwards. The Church was crowded for the funeral the following Sunday afternoon. His death was a great loss to the congregation at Radford, where he had taken a deep interest in the building of the Church. His influence was always used in support of any movement for the bettering of the life of the Parish.

The usual Holy Week Services were well attended. Easter Monday the annual vestry meeting was held at St. Paul's when the Rector referred to his frequent periods of illness and intimated that it might be necessary for him to ask for a parish with less driving. St. Alban's Church vestry meeting was held on April 9th, when Mr. Walter Hodgins and Mr. John Simley were elected church wardens.

The Rev. Jas. H. Brown, for nearly a year and a half the Rector's assistant, removed to Quyon on the 29th of April to take charge of the Parish of Onslow. During his curacy he had shown the utmost eagerness in forwarding the work of the Parish and his removal was felt to be a distinct loss. His wife whom he had married in Trinity Church, Montreal, on her arrival from England in the October previous had seconded Mr. Brown's efforts most faithfully, especially on the North Clarendon part of the Parish.

After Mr. Brown's departure the Rev. Cyrus Baugh, of Thorne, came fortnightly to take the services at St. Matthew's and either Shawville or Radford. This he did until the arrival of Mr. R. B. Stevenson of the Diocesan College on June 21st.

The annual Deanery and Archdeaconery meetings were held at Portage du Fort on May 28-29. There was a very full attendance of the clergy, and great interest was taken in the meetings by the people of the Parish and a considerable number came from Shawville and Bristol Corners as well.

On June 12th I began my last examination in the



Shawville Academy, with an attendance of 51 pupils in the two rooms. On June 21st Mr. Stevenson arrived to assist me in the work of the Parish and also Mr. M. W. Naughton to take charge of the work in Campbell's Bay for the summer. June 24th a meeting was held at St. Alban's, Parkman, at which it was decided to purchase a new organ. It arrived five days later and was used for the first time on Sunday, July 7th.

On July 2nd I made a trip to Fort Coulonge, Mr. Naughton coming with me from Campbell's Bay. I was able to make the last payment on the Campbell's Bay Church lots to Mr. Young, the funds being provided by Mr. Lachlan Gibb and some of his friends.

Mr. Robert Smart died on the 4th of July after a long illness. He was a man respected by the whole community, quiet and unassuming, a leader in the building of the Parkman Church, to which he had contributed money and time. He was once asked how many days he had spent at the building of the church. He replied, "Over one hundred." He held the Bishop's license as Parochial Lay Reader and when in health rendered valuable service in that capacity.

The Bishop made his annual visit to Clark's and Campbell's Bay on July 18th and discussed a possible rearrangement of the missions, proposing to combine Clark's and Campbell's Bay and possibly also Bryson leaving Portage du Fort, Parkman and Radford to form a mission. This arrangement was tried for a time, and was found suitable except for Radford which eventually was left in the Parish of Clarendon.

Three days later the Bishop visited St. Paul's where there was a congregation of 275 and 103 communicants, and St. Alban's with a congregation of 120 and 33 communicants. Monday morning there were 17 communicants at Radford. This forms a fair measure of the spiritual life of the Parish.

The Church life of St. Alban's was particularly vigorous



that summer. There was a Girl's Guild meeting regularly, a Choir holding constant practices and a very strong Sunday School, looked after with great diligence by the people of the congregation. There was a zest about it all which I have often likened to the hum of a hive of bees.

In order to carry out the Bishop's wishes with regard to a clergyman for Campbell's Bay and in response to the express wishes of the congregation, the Rev. H. P. Mount canvassed the Parish on the sixth of August meeting with a gratifying measure of success.

Thursday, August the 8th, was a great day for the children of St. Paul's Sunday School. Scholars and teachers and many of the parents went on their annual picnic to Norway Bay. Teams enough were secured to take all who wished to go. There were fourteen vehicles of various kinds, and about ninety people went. All who wished had a sail of an hour and a half on the ferry boat to Sand Point, said ferry boat being a fine roomy vessel propelled by a gasoline engine. Beside this the children bathed and paddled in the water to their heart's content.

The following Thursday I received from Bishop Carmichael a letter in which he definitely offered me the Rectorship of the Parish of West Farnham. There had been some previous correspondence, but no definite offer had been made until now, and considering the state of my health and other things it seemed to be my duty to accept the offer.

The following Sunday, August 18th, at the services at St. Paul's and Parkman, I made the announcement of my appointment. I had not realized before what it meant, but that moment, as I began to speak it came upon me like a flash. I saw the whole thirty-one years of going in and out, the services held, the interest taken, the intelligent response, the sympathy, the prayers in homes of sickness and sorrow, the hopes and fears, and partings:—the memory of them all rushed upon me and overwhelmed me. I realized that the

roots of life had struck so deeply and held with such tenacity that uprooting meant anguish of the acutest intensity. We might remove to Farnham or elsewhere, but interests and friendships, yes! and responsibility would remain. Never had I realized more clearly that the Church in any parish,—Clarendon for instance—is bound up with the Church Catholic into one great living organic body to witness for Christ and his truth, and that the Holy Spirit's ministry of word and sacraments and shepherding was one of the great bonds of the living union.

Sunday, September 1st, was to be the last Sunday. The interval was occupied with preparation. An effort was made to visit all the sick and the aged. There was much writing to be done. Accounts had to be made up and statements, for the church wardens, St. Paul's Guild, the Sunday School, the Churchworkers Association, St. Matthew's Church and Campbell's Bay. Arrangements had to be made for the Sunday Schools. It was no small task to pack my books. Kenneth was with us to help. Harry came on the 29th and we had many offers of help. The experience of the past winter was in fact repeated in the unfailing kindness of the people.

I went, on the morning of Wednesday the 21st, to Mr. Adam Hodgins' to administer Holy Communion to Mrs. George Hodgins, Sr. I found parting with her peculiarly trying. She had been such a true friend all the years. On the afternoon of the same day I visited the people around Green Lake and administered Holy Communion to Mrs. Andrew Hanna and Mrs. Chas. Dagg.

On the night of the 27th a large meeting was held in St. Paul's which accepted my financial statement, left certain matters in the hands of the church wardens, agreed to pay the "locum tenens" as the Bishop requested, and appointed a committee to take steps to secure a future Rector.

I had my last service at Radford on Sunday the 25th.

The church was filled to its utmost capacity with a congregation who evidently felt the parting as keenly as I did myself.

Then came the last Sunday with final services at St. Paul's and Parkman. I need not say that the churches were filled, or that both I and the people were strangely moved. St. Paul's was filled in the morning and there were eighty communicants. At Parkman was a congregation of 120 people, and there were 250 at St. Paul's at night.

Monday was another day of kindness. Peter Brownlee, Thos. Eades, John Albert Telford, and Jas. Prendergast brought teams and loaded our goods on the car. Ladies were helping Mrs. Naylor in the house; and at night the whole parish took possession of the Rectory, and presented us with a most affectionate address expressing regret at our departure and praying for blessing upon our future. The address was accompanied with a generously filled purse of money. The Parkman congregation sent an address and a purse of their own. The Methodist and Presbyterian Ministers were present and expressed their regrets. No one could desire a more royal send off, and yet our hearts were breaking at the parting.

We spent one more day at the Rectory. Many people came to say good-bye. Affectionately and regretfully they said it. We had our last meal in the house at six o'clock. We did not get away till nearly eight. Miss M. Hanna stayed with us to the last. Kenneth took his mother to Dr. and Mrs. Lyon's, whose hospitality we were to enjoy for the night, whilst I went more leisurely through the village. It took more time than when we entered it thirty-one years before, for I had to say good-bye at many doors.

We entered Shawville on the 5th of September, 1876. We bade farewell on the 4th of September, 1907. Thirty-one years of ministry! much of it imperfect by omission and commission, and yet full of happiness in the joy and privilege of ministry. I pray God to forgive the imperfections and

failures, to grant His blessing upon all that was done aright, and to establish the people in His faith, fear and love; and I thank Him for the success which He bestowed, for the strength which He gave; for the rich treasure of a vigorous community's strong affections, and for their steadfastness in the truth and in the life and fellowship of Christ.

Here my part of the story comes to an end. Clarendon has had a succession of able and zealous Rectors since 1907, to them, or one of them, I commit the task of continuing the story.

W. H. NAYLOR

May 15th, 1918.











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